INDEX

N.B. The following points should be observed by anyone consulting this index:

according to the Hebrews also is set down under this heading.

The Epistles of the New Testament are set down in the customary order, under the heading "Epistles."

Under the heading "Councils of the Church" all the Councils mentioned in these

volumes will be found.

Under the headings "Buddhist treatises," "Chinese literature," "Hindu sacred oks," and "Zoroastrian sacred books" all the separate treatises mentioned in these volumes and belonging to each of these classes respectively will be found.

Chinese monarchs will be found under the heading "Chinese monarchs and dynastics"

dynasties.

Aaron, 1. 241, 244 Abbassid dynasty (caliphs), n. 282, 289, 291 Abderrahman III (Moslem ruler of Spain), п. 282 Abednego, 1. 403 Abelard, 11. 347, 348 Abjah (king of Judah), 1. 294, 338 Abjah 1. 262 Abraham, came from Babylonia, the first true monotheist, I. 34; his life reaches us through oral tradition, 224; must have had a clan of at least a thousand persons, 225; his twofold ideal, earthly and heavenly, is the sole explanation of the history of Israel, 225, 226, 246; his circumcision a symbol of self-sacrifice, 226; his relationship to other races, 227; his sacrifice, not completed, of his son, an indication of a great though imperfectly seen truth, 227, 228, 229; a great and ruling spirit, 228; his ideals accepted by Jacob and other leaders of the race after him, 231, 233; had more originality than Moses, though the visible work accomplished by him was not so great, 235, 236 (see also 295, 296, 298 and II. 59, 167); accounted a sacred character by Mohammed, II. 273. (See also II. 108, 162, 263, 265)
Absalom, I. 260, 261, 262
Absolute, the, I. 45, 46, 61
Abû Bakr (caliph), II. 269, 271, 281 Abul Hassan (Arabian geographer), II. 287 Abû Tâlib (uncle and guardian of Mohammed), π. 265, 269, 270 Abyssinian king, π. 269 Achæans, r. 142, 143

Achish (Philistine king), I. 256, 257, 258
Acre, II. 323, 324
Acta Conciliorum, I. xii, II. 215, 302
(referred to as regards the work of
Isidorus Mercator, but not named,
306-309), 311 (quoted but not named,
319), 364-366, 369 (quoted but not
named, 375, 376), 393, 414
Acts, book of the, II. 16, 19, 20, 26, 28,
137, 139-143, 145-154, 158-161, 170
Adam, I. 217, II. 339, 359
Adam, James (author of The Religious
Teachers of Greece), I. 151
Adonai, I. 245, 248
Eneas, I. 191
Eolian race, I. 144, 145 Æolian race, r. 144, 145 Æons, a Gnostic conception, drawn by imaginative reasoning from the New Testament, 11. 187, 189 Testament, II. 187, 189
Eschylus (poet), I. 138, 161, 162, 163, 188, 209
Aetius (Roman general), II. 238
Afghanistan, II. 328
Agamemnon, I. 144, 145, 161, 228
Agincourt, battle of, II. 340
Agni (Hindu deity), I. 38, 69
Agra, II. 328; the Charbagh near Agramentioned, 329.
Agrippa (Herod Agrippa II), II. 20 Agrippa (Herod Agrippa II), п. 20 Ahab (king of Israel), г. 267, 268, 270, 271, 273-276 Ahasuerus, shown to be the same name as Xerxes, I. 338. (See also 362, 363, 370, 384, 396 and compare Xerxes) Ahaz (king of Judah), i. 281-284, 287, 288 Ahriman or Angra Mainyu, 1. 105

Achish (Philistine king), r. 256, 257, 258

Achæmenian dynasty, 1. 102, 107, 110

474

INDEX

represented as conversing with Asha (his Righteousness), 81; chooses Zarathustra as his messenger, 81; the meaning of Ahura Mazda, "Wise Lord," 82; the name is not prominent in the Mithraic documents, 91; but in the Appendix of the Append is everywhere found in the Àvesta, see the quotations on pages 81, 83, 84, 85, 87, 88, 93, 96, 105; receives unique worship from the great conqueror Darius, 98, 99; appears as Anharmazd in the Pahlavi writings (mediæval Persian) where he is equally the single Supreme Being, 108, 109; mentioned in connexion with other mentioned in connexion with other religions, ii. 58.

Akbar (emperor of India), ii. 332

Akkadia (the same as Sumeria), i. 112

Alaric, ii. 238, 239

Albert (archbishop of Mayence and of Magdeburg), ii. 389, 390 Albertus Magnus, mediæval philosopher, II. 348, 349, 355
Albigenses or Cathari (heretical precursors of the Reformation), persecuted, 337, 363; the nature of their heresy considered, 364, 365; the moral errors with which they are charged are not rightly imputed to them, 365-367; amid their doctrinal errors, a real truth shines out, 368, 369, 371 Albiruni, Arabian mathematician, 11. 288 Alcæus (poet), r. 145 Alcestis, r. 149 Alcuin (learned man under Charlemagne), п. 303 Alexander (archbishop of Alexandria), II. 210-212, 221, 222, 225 Alexander (archbishop of Constantinople), Alexander of Macedon, I. 76, 97, 107, 158, 159, 363, 364, 366, 383, 397, 400, п. 337 II. 337

Alexander V (pope), II. 375

Alexander VI (pope), II. 396

Alexandria, the place where translations of the Old Testament into Greek were first begun, I. 367; a patriarchate there in Christian times, II. 209; the scene of the first beginning of the Arian controversy, 211; important in connexion with Athanasius, 216, 217, 221, 223, 226, 227, 229, 233, 235

Alfred (king of England), II. 258, 300, 303, 347

Alhazen (Arabian optician), II. 288 Alhazen (Arabian optician), 11. 288 Ali (caliph, and son-in-law of Mohammed), 11. 269, 271, 279, 281 Al-Kunduri, the dignity of his death noticed, II. 332 Al Mamun (caliph), a promoter of civilisation, 11. 282 Almanzor (Moslem ruler of Spain), 11. 282

malekites, wandering desert tribes, I. 217, 227, 242; slaughtered by command of Samuel, 252, 253; also by David, 256, 257 Amalekites. Amalfi, 11. 299 Amasa, 1. 262 Ambapâli, female disciple of Buddha, 1. Ambrose (bishop of Milan), chief author of the persecuting laws of the Theodosian Code, II. 235, yet he honourably protested against death being inflicted on the heretic Priscillian, 236; his noble reproof of Theodosius, 243 Ammianus Marcellinus (historian), 1. 99 Ammonites, 1. 227, 247, 258, 309, 339, 341, 359, 361 Ammonius Saccas (Neoplatonist philo-sopher), 11. 192 Amon (king of Judah), r. 295, 301 Amorites, r. 246 Amos (prophet), I. 277-279, 389 Anabaptists, II. 398, 405 Anacletus (bishop of Rome), II. 308 Ananda (best loved disciple of Buddha), 1. 63, 74 Ananias, 11. 148, 149 Anaxagoras, 1. 163, 168-170 Anaximander, 1. 147, 163 Anaximenes, 1. 147, 163 Ancestor-worship, I. 37, 77, 115, 119, 1**34**, 135 134, 135

Ancyra, battle of, II. 325

Andrew (apostle), II. 31, 73, 79, 115

Angels, II. 67, 68, 98, 118, 124

Annas (high priest), II. 124

Anselm (archbishop and theologian),
II. 303, 335, 347

Antigone, I. 149, 162

Antioch, II. 148, 209, 322

Antiochi or Seleucidæ, I. 335, referred
to as kings of Syria, 367, 388

Antiochus III, I. 389

Antiochus IV (Epiphanes), I. 343, 388;
defeated the king of Egypt, but was defeated the king of Egypt, but was forbidden by the Romans to conquer Egypt, 389; attacked Jerusalem, and established heathen worship in the temple, also through all Judæa, 390; Mattathias rebels against him 391. Mattathias rebels against him, 391; the son of Mattathias, Judas Macca-391; bæus, recovers the temple and the main part of Jerusalem, 392; Antiochus dies or is slain the next year, 392, 393; in four out of the five prophetic visions of the book of Daniel, Antiochus Epiphanes is the last definite figure, 396, 398-402, II. 196, 292, 444
Antiochus Sidetes I. 393 Antony of Padua, a Franciscan friar who reproved Ecelino for cruelty, п. 361 Aphrodite (Greek deity), 1. 138
Apocrypha, books of, 1. 362, 366, 367, 396, 404. (See also Esdras, 1st book of, and 2nd book of)

Alp Arslan (sultan of Seljukian Turks), 11. 332

Alogi, n. 47

INDEX

475

Apollo (Greek deity), 1. 138, 140, 141, 143, 144, 153, 11. 206 Apollodorus (friend of Socrates), I. 177
Apostles, list of the twelve, II. 79;
election of a twelfth apostle in the
place of Judas, 141; the title "apostle"
not confined to the twelve, 142 Apostles' creed, 11. 2 Apostolicals (mediæval reformers), 11. 371 Arabia, Arabs, &c., I. 35, II. 159, 263, 264, 274, 275, 278, 280, 285–288, 324, Arabian literati and men of science, II. 287, 288, 293 Arabic figures, probably invented by the Hindus, 1. 36 Arabic language, II. 352, 353
Arbela, battle of, I. 107
Archimedes, I. 189
Ardvi Sura Anâhita, goddess worshipped by Artaxerxes Mnemon, 1. 107 Aretas, n. 159 Arian controversy, n. 210-217, 228-230 Ariosto (poet), n. 417 Aristarchus of Samos, the ancient astronomer who a 1. 189, 11. 358 Aristides, 1, 156 anticipated Copernicus, Aristodemus, interlocutor with Socrates, 1. 166–168 Aristophanes (poet), I. 164, 209 Aristotle, instructor of Alexander of Macedon, I. 158; recognises, but cannot depict, the irony of Socrates, 173; his account of God, 188; of happiness, 189; his extraordinary comprehensive ness, 189, 211; among the mediæval Mahommedans he had a follower in Averroes, II. 331; he is quoted by Abelard as laying stress on the value of intellectual doubt, 347; followed by the Schoolmen, 355; quoted by nine Roman Catholic dignitaries in their Roman Catholic dignitaries in Roman Catholic dignitaries in their letter to the pope in the year 1538, 392. Treatises of Aristotle referred to: Politics, I. 187; Magna Moralia, 188; Metaphysics, 189; Nicomachean Ethics referred to but not named, 189

Arius, a presbyter of Alexandria, II. 210; his controversy with the archibishor.

rius, a presbyter of Alexandria, II. 210; his controversy with the archbishop Alexander, 211; regarded as betraying the Christian principle, because he said that Jesus Christ, the Divine Son, had come into existence at a definite point of time, 212; the essence of his belief was to declare the Son inferior to the Father in his divine as well as in his human nature, 213; his belief condemned by the council of Nicæa, 214; yet some members of that council would have preferred not to characterise the Divine Son by the word Homo-ousios (Consubstantial), 215; Arius forbidden to enter Alexandria, and sent by the emperor Constantine into exile, 216; when he

returned from his exile, he surrendered, or did not insist on, his most peculiar beliefs, but still did not accept the word Homo-ousios, 222; the creed quoted which he then drew up and presented to Constantine, accompanying it with the desire to lay aside "all speculations and curious questionings," 228, 229; this creed accepted by Constantine but not by Athanasius, 229; Arius accepted as orthodox by a council of bishops at Jerusalem, 233; but coming to Constantinople he died suddenly, the day before he was to have been received into communion against the will of the archbishop of that city, 233; the moderation of his later conduct gives him a great title to our sympathy, 234 rt for the governant). I. 242, 263

ark (of the covenant), I. 242, 263
Armageddon, II. 284
Armenia, II. 97, 318, 353
Armitage Robinson (dean), II. 191
Arnald Amalric (papal legate), II. 363
Arnold, Matthew (poet), II. 448
Arnold, Thomas (of Rugby), I. 195, 206,
II. 445
Arnold, professor T. W., II. 275, 284,
285

Arsenius, II. 231, 232
Arshâma (ancestor of Darius), I. 110
Artaxerxes I (Longimanus), I. 336, 344, 346, 349, 353, 363, 368, 384
Artaxerxes II (Mnemon), I. 107, 353, 359, 361, 364, 368, 381
Artaxerxes III (Ochus), I. 363
Arthurian legends, II. 357
Aryan race, i.e. "race of nobles," I. 35; their first home in the north-west of

Arthurian legends, II. 357
Aryan race, i.e. "race of nobles," I. 35;
their first home in the north-west of
Europe, 35; to them belonged ancient
Persians, Greeks, Romans, and from
Persia they swept down on India, 3537; in India they took the name
of Hindus, 37; there they lived side
by side with dark-skinned races, 38;
but were themselves modified by the
climate, 39, 57; became introspective,
59; in Persia, the old Aryan religion,
with its polytheism, gave way before the
Magi and Zoroaster, 88, 94, 95; though
it partly reasserted itself and mingled
itself with Magianism afterwards, 94,
106; the Magi not Aryans, 95; but
the great Darius, in spite of his following
the Zoroastrian religion, very conspicuously of the Aryan race, 95, 98;
he restored the Aryan temples, 103;
the Greeks, being of the Aryan race,
inherited the Aryan polytheism, that

innerited the Aryan polytheism, that is, the worship of personified natural forces, 137, 138
Asa (king of Judah), I. 221, 294, 338
Asaph, said to be David's chief-choirmaster, I. 386
Asceticism, I. xiii, 47, 54, 61, 64, 65, II. 83, 252, 254

> 476 INDEX

Asfi (seaport on the west coast of Africa), п. 287

Asia Minor, I. 91, 138, 154, 155, 212, II. 165, 177, 182, 186, 259, 282, 324, 325 Asmoneans, I. 403. (See Maccabees) Asoka (king of Northern India), propagator of Buddhist religion, I. 76, II. 204 Asser (learned man at the court of Alfred),

Assuan papyri, Aramaic, discovered in Upper Egypt in 1907, r. 353, 356, 357, 381. (See also 101, 336, 339, 357, 381. 383, 384)

Assyria, Assyrians, I. 33, 94, 258; their king receives tribute from Jehu, 278, but the ten tribes join with Syria in rebelling, 281; Ahaz has some mind to join in the rebellion, 282; but Isaiah deters him from doing so, 282-287; the ten tribes are subdued and largely swept away by the king of Assyria, 289; the attack of the king of Assyria on Judah and Jerusalem, his partial success and final failure, 289, 290; the noble prophecy of Isaiah about Assyria, 291; the downfall of the kingdom of Assyria, 303-305, II. 285. (See also Nineveh)

Astruc, Jean, first discoverer of composite

nature of Pentateuch, II. 443 Asvaghosha, author of Buddha-Karita, I. 59, 60, 64

1. 59, 60, 64
Athanasian creed, II. 213
Athanasius, principal defender of Nicene
Creed, II. 2; his controversy with
Arius, 212, 213; he set himself to
enforce uniformity in the expression
of belief throughout the Church, 214; of belief throughout the Church, 214; he was present at the council of Nicæa as archdeacon, being in attendance on the archbishop of Alexandria, 221; he narrowed the Church, as Ezra narrowed the Jewish nation, 221, 222; yet on one occasion was willing to accept the principle of tolerance, if his opponents would have agreed to it, 223; much indebted to the protection of Julius bishop of Rome, 224; elected archbishop of Alexandria, 226; his harsh and intolerant conduct towards Arius, 229, 230; but was himself Arius, 229, 230; but was himself unjustly accused, 230, 231, condemned on a frivolous charge, and banished, 232; said (which was regrettable) that the death of Arius was a divine judgthe death of Arius was a divine judg-ment, 233; was in the wrong in his treatment of Arius, but right as against Eusebius of Nicomedia, 234; perse-cuted by Constantius, 234, 235; died in honour as archbishop of Alexandria, 235; a persecutor, 235; premature in his endeavour to enforce uniformity, but the most vigorous character whom the fourth and fifth centuries produced, 237; a criticism of his theology, 245-248

Athena (Greek deity), I. 138, 144, 207
Athens, Athenians, according to Herodotus, originally of the Pelasgic race, I. 143; accepted the Hellenic language, 143; the power of Athens had its origin in the legislation of Solon, 152, 153; tell under the despetie rule of 153; fell under the despotic rule of Peisistratus and his sons, 153; set free by the Spartans in obedience to the Delphic oracle, 153, 154; the establishment of the Athenian democracy and the development of Athenian energy, 154; the Persian wars and the great increase of Athenian power, 154–157; the war between Athens and Sparta, and the defeat of Athens, 157, 158; the survival of Athens for future intellectual achievements, 158; the sceptical vein pervading the Athenian mind in the age of Pericles, 163, 164; the reasons why the Athenians condemned Socrates to death, 172, 173; avoided by Plato at first after the death of Socrates, but afterwards the scene of Plato's lectures, 188; the reason why the political power Athens was so brief, 197. (See a 309, 355, and II. 336, 337, 341) (See also

Atoms, recently discovered to be composite, 1. 12

Atonement (doctrine of), II. 418-420. (See also I. vii) Attila, II. 220, 238, 284, 285, 299 Augsburg, II. 396, 397, 409; confession

of, 406, 407

Augustine (bishop of Hippo), the question of eternal punishment discussed in his treatise De Civitate Dei, II. 184; also the questions of judicial torture and of war are touched on in the same treatise, 220; himself a persecutor, though a tender-hearted one, 235, 236; the most famous of the ancient Christian Fathers, 243; a treatise of Harnack referred to as showing his sympathetic quality, and the way in which he impressed himself on after generations, 243, 244; yet his native insight was not equal to his receptivity, 244; he came nearer to pure natural prayer to God, apart from historical interpretations of God, than any other ancient Christian Father, 278, yet did not dare to retain this natural conception, 278

Augustine (missionary to the English), п. 258

Augustus Cæsar (Roman emperor), 1. 397, 11. 54

Aûharmazd, Auramazda, Ahura seeMazda

Aurelian (Roman emperor), п. 199 Averroes, Moslem philosopher, an Aristotelian, living at Cordova, II.

Avesta, see Zoroastrian sacred books

INDEX

477

Avicenna, Moslem philosopher, and writer on medicine, II. 287 Avignon, II. 371

aal, Baalim, the deity, or deities, worshipped in Canaan, and by the Phenicians, r. 247, 248; sometimes identified with Jehovah, but generally a rival deity, 248; the name honoured by Saul, and probably by Gideon, 251, 252; the worship comparatively obscure till Jezebel persuaded Ahab to build a great temple Baal. suaded Ahab to build a great temple to Baal, 270, 271; the bitter quarrel which ensued on this in northern Israel, 271-273; Jehu destroys this temple, and slays the worshippers of Baal, 276; the worship of Baal, or Baal, 276; the worship of Baal, which still went on, was opposed by the prophets, 276, 295, and put down by Josiah (temporarily), 299; polytheism recurs afterwards at Jerusalem,

Bâb, the, saintly Moslem reformer, 11. 332 Baber (emperor of Hindostan), II. 328; his remarkable and touching death, 328, 329; first of the Mogul line, 332

Babylon, Babylonia, early history and religion of, I. 31-34; the seat of one branch of the Magi, 90-92; the place where Alexander died, 159; the scene (under the name of "the land of the Chalders") of Abraham's capitalities. under the name of "the land of the Chaldees") of Abraham's early life, 34, 226; at a certain period subject to Assyria, 294; the Babylonians rejoiced at the fall of Nineveh, 303; they take the land of Israel into their empire, 305, 309; the rebellion of the Jews against Babylon, 200, the certifier of 309; the rebellion of the Jews against Babylon, 309; the captivity of the Jews in Babylonia, 311, 313, 315; the conquest of Babylon by Cyrus, and deliverance of the Jews, 316, 318, 319, 321, 322, 324, 326, 333–337, 349; the Jews remaining in Babylonia wrote the early Biblical history, 347; the Jews of after generations ignored as far as they could the Babylonian captivity, 231, 380; the Babylonian empire mentioned in the book of Daniel, 397; in New Testament, Babylon means Rome, 11. 55, 164

Bacchus (Greek deity), r. 138 Bach, John Sebastian, religious musical composer, paralleled with Perugino in painting, II. 423

Bacon, Francis, II. 423
Bacon, Francis, II. 417, 449
Bacon, Roger, the first propounder in modern times of the philosophy of experience, II. 348; illustrations of this in physical knowledge, 349 religious knowledge, 350, 351.

Bactria, a country where Zoroaster preached, I. 89, 100
Badger, Dr (writer on Mohammed), II. 264, 271, 275

Baghdad, captured and sacked by the Mongols, II. 284, 285, 331 Bagoas or Bagoses, minister of Arta-xerxes Ochus, I. 363 Bajazet II (sultan), II. 325 Balaam, I. 244

Balkh, the scene, probably, of Zoroaster's

death, r. 100
Ball, Sir Robert, r. 11
Banû-Kuraizha, a Jewish clan, r. 276 Baptism, as administered by John the Baptist, repentance and a measure of faith implied in it, II. 60, 61; the baptism of Jesus, 3, the meaning of this examined, 62-65; Zacchæus not baptized, 107; established as a Christian sacrament by the apostles in accordance with what they held to be a command of their risen Master, 142 Bar-Cochba, leader of the Jewish rebellion

against the Romans in Hadrian's time,

п. 178

Barmecides, a clan at first favoured by Harun Alraschid, afterwards massacred by that caliph, 11. 291

Bartholomae (German critic), 1. 88, 89 Bartholomew (apostle), 11. 79 Bartholomew de Diaz, discoverer of the

Cape of Good Hope, II. 357

Bartimæus, 11. 108

Basil of Cæsareia, a lover of nature, a founder of monastic communities, an opponent of Arianism, II. 243, 252 Basilides, a distinguished Gnostic, II. 187.

(See Gnostics)

Bassian, archbishop of the eastern church, courageous against the Tartars, n. 326

Bastille, 11. 428 Bathsheba, 1. 260, 284

Batu, grandson of Jingis Khan, 11. 283, 325

Baur, F. C., II. 147 Bayle, II. 428, 429 Beaumarchais, French writer, II. 427

Bede, n. 9, 259

Beethoven, 11. 423

Behistun inscription, records the victories, and illustrates the religious belief, of Darius, I. 78, 97-99, 103, 104
Bel and the Dragon (apocryphal book),

т. 396

Belgium, n. 459 Belisarius, n. 251, 255 Belshazzar, r. 396

Benedict, the Christian saint who first convinced the world of the dignity of labour, II. 252 (see also 243); his rule tabour, II. 252 (see also 243); his rule severe but inspired by tenderness, 253; his connexion with literary labour, 254; his demand of celibacy from his monks, 254, 255; the self-denying impulse which he fostered communicated itself to others, 256, 257; he gave the type, which others followed, of monastic life. 280 of monastic life, 280

478 INDEX

Benedict XIII (one of the Avignon popes), Benedictine order, II. 219, 252, 294, 311; the rule might with advantage have been modified with the change of times, but was not, 360 Benjamin (tribe of), r. 249, 250, 267, 310 Berengar, opposed the doctrine of tran-substantiation, but was forced to recant and accept it, m. 302 Berkeley (bishop and philosopher), 1. xi Berlin, 11. 458 Bernard of Clairvaux, a preacher of the second crusade, II. 322, 324, but a defender of the Jews against the crusaders, 322; would seem to have frightened Abelard with the charge of heresy, 347; when appointed abbot of Clairvaux, he strove to reform monasteries on the old severe lines, 361 Berosus, historian of Artaxerxes Mnemon, I. 107
Bethany, II. 121
Bethel, I. 268, 277
Bethlehem, I. 253, 255, 279 Bethsaida, II. 83, 84 Bevan, A. A., II. 191 (translator of a Gnostic poem)
Billâl, a slave persecuted because he followed Mohammed, II. 269 Black Death, 11. 338, 339 Blake, William, quoted as author of a proverb, 11. 226 Boaz, 1. 359 Boccaccio, 11. 357 Boeotians, 1. 139, 154 Boethius, 11. 255 Bohemia, II. 373, 377 Bokhara, II. 284 Boniface, English missionary to Germany, Boniface VIII (pope), II. 370
Bossuet, II. 434
Boulger, D. C., historian of China, I. 130 Box, G. H., r. 290 Brahmâ (Hindu deity), 1. 40, 61, 75 Brahminism, the Hindu religion, characterised generally, I. 40; its philosophical aspect, 41-46; recognises transmigration of souls, 49; an ardent idealism sometimes shown in it, 55, 56; the relation of it to Buddhism, 58, 63; a more tangible religion than Buddhism, a more tangine rengion than buddhism, and therefore at last prevailed over it in India, 77; the defects of it, it. 57; has recently been affected by modern scepticism, 425
Brahmins of Brahmanas, see Caste Brazil, 11. 416 Brewster, Sir David, 1. 13 Bristol, ii. 303 Browne, professor E. G., II. 332 Browning, Robert (poet), II. 6, 446 Buckle (author of *History of Civilisation*)

Buddha, properly a title, "the Enlightened One," 1. 58; the person thus entitled had as an individual name Siddartha, as a family name Gautama, 58; born as a family name Gaucama, 50; born in the north of India, shortly after 500 s.c., married, and had an infant son, 59; felt the world's misery so strongly that he left his home, 59, 60; practised asceticism for six years, 61; renounces asceticism and becomes enlightened, 62; announces love as the feeling which all who are enlightened should cultivate, 62, 63; was tempted to seek death but rejected the temptation, 63; resolved to preach, 64; converted five ascetic Brahmins, 64, 65; regards the pursuit of pleasure as intrinsically wrong, but the relief of pain right, 65, 66; accepts the doctrine of transmigration of souls, 66, but holds the highest happiness to be Nirvâna, or the deliverance from personal existence, 67; undervalues outward action, 68; but inculcates forgiveness, self-correction, and the performance of duty, 68, 69; the thought of God, or the Gods, imperfectly apprehended by him, 70; he embraced poverty, but his chief disciples were not among the poor, 71; 65; regards the pursuit of pleasure as ciples were not among the poor, 71; disallowed the castes, 71; received into his society women as well as men, 72, 73; his death described, 74, 75; the great value of his moral teaching the great value of his moral teaching the state of the second the great value of his moral teaching in spite of some limitation in it, 76; his doctrine spread all over India after his death, 76; but gradually vanished from the mainland of India while Brahminism revived, 77; Buddhism has survived only in Burmah, Ceylon, the Chinese empire, and Japan, 77; a reference to it, II. 57; the universality of Buddha's interest in markind of Buddha's interest in mankind mentioned, 204 Buddhist priests, 11. 287 Buddhist treatises: Buddha-Karita, 1. 59, Buddhist treatises: Buddha-Karita, I. 59, 60, 64; Tevigga Sutta, I. 62; Sutta-Nipâta, I. 63, 70; Book of the Great Decease, I. 63, 70, 74; Mahâvagga, I. 64, 72; Mahâ Sudassana Sutta, I. 66; Dhammapada, I. 67, 68; Sâtra of Forty-two chapters, I. 71; Questions of King Milinda, I. 76
Buffon, II. 427, 428
Bugia, city in N. Africa, II. 354
Bulgaria, II. 283, 331
Bunsen, II. 445
Bunyan, John, II. 413, 465 Bunyan, John, II. 413, 465
Bury, J. B., I. 143
Butler (bishop), II. 426, 448, 449
Byron (poet), II. 448, 449
Byzantium and Byzantine empire, II. 47, 227, 261, 262. (See Constantinople) Cabul, 11. 329 Cæsar (Caius Julius), г. 136, 211, п. 54

п. 427, 428

INDEX

479

Cæsar in the general sense of emperor, n. 113 Casarea Philippi, II. 94, 102, 116 Caiaphas, II. 33, 124, 125, 141 Cajetan, Thomas (cardinal), II. 394, 396 Calas, II. 430 Caldecott, R. M. (biographer of Baber), п. 328 Calvin, II. 405, 406, 410; had not the originality of Luther, but as a practical leader more precise and systematic, 412; guilty of persecution in the case of Servetus, 413 Calvinism, defence of, by J. A. Froude quoted, II. 412, 413 Cambridge Mediæval History, II. 309 Cambyses, would appear to have been a fanatical opponent of idolatry, following the precepts of the Magi, i. 100-102; his character and his death briefly sketched Canaan, land of, I. 225, 226, 231, 233, 235, 236, 239, 244, 246-248
Canaanites, a mistake to suppose that Anaantes, a mistake to suppose that Moses desired their extermination, 1. 236; the conquest of them by the Israelites a slow process, 246, 247; they influenced the Israelites, 247, 248, and were sometimes treated with clemency, 249; their religious worship, they were supposed to dispersely and the supposed to dispersely. though subject to disapproval, remained, 252, 270; many of them enslaved by Solomon, 267; the race survived in New Testament times, п. 90. II. 90.
Candide, II. 429
Canossa, II. 317, 318
Canute (king of England), II. 300
Capernaum, II. 71, 83, 84
Cappodocia, II. 243
Captivity (Babylonian), see Babylon,
Ezekiel, Jeremiah, Prophet of the
Exile; for the return, see chapter xiv.
Carchemish, battle of, I. 305
Carlstadt, an iconoclast reformer, II. 405 Carlstadt, an iconoclast reformer, II. 405 Carlyle, Thomas, I. 56, II. 447 Carmel, Mt, I. 219, 272 Carpini (missionary to China), 1. 133, 134 Carpocrates, a Gnostic of whom little is known, 11. 187 Carthage, 1. 203, 11. 197 Cassiodorus, the preserver of classical literature in mediæval times, II. 255, 256, 261
Caste (among Hindus), characterised generally, I. 38, 39, 50, 58, 76; Brahmins (Brâhmanas), I. 50–54; Kshatriyas, I. 39, 40, 50–52, 58; Vaisyas, I. 50–52, 54; Sûdras, I. 50–52, 76
Catacombs (in Rome), II. 180 Cathari, see Albigenses Catherine von Bora, Luther's wife, her letter written after his death, II. 408,

Celibacy, the obligation to, in monastic life, II. 253, 254; among the clergy, 302, 310, 311, 314, 315, 399 Celsus, II. 200 Ceremonies, the error of overvaluing them, II. 94, 114; the special application of this consideration by Paul to the Jewish ceremonial law, 162; the attitude of the apostle Peter in regard to this examined, 163, 164 Ceres (Roman deity), 1. 208 Cerinthus, a Jewish Gnostic, 11. 47, 176, Cervantes, II. 417 Chærephon, friend of Socrates, 1. 160, 161, 177 161, 177
Chæronea, battle of, I. 158
Chaldeans, I. 225, 226, 310
Chalons, battle of, II. 233
Chandragupta, Hindu king, I. 76
Charlemagne, his dominant character,
II. 259; his coronation by the pope on
Christmas day, 800, A.D., his alliance
with the western church, an epoch
in history 260 and marks a certain in history, 260, and marks a certain separation between the east and the west, 295; the protector of the western church, and organiser of the state, 297; fostered learning, 303; made donations to the pope, 309; we are acquainted with the herbs, flowers, are acquainted with the herbs, flowers, etc., in his garden, 347. Mentioned also on pages 280, 282, 292, 294, 300, 305, 306, 330, 334, 343, 357
Charles V (king of France), II. 340
Charles VI (king of France), II. 341
Charles Dr R. H., I. 404
Charles Martel, flung back the Saracens from France, I. 251, II. 259, 278
Chaucer, II. 340, 357
China, I. 31, 34, 37; the history traced, 111-117, 129-131, 133, 134; the literature and philosophy, 118-128, 132. (See also 136, II. 57, 251, 283, 287, 356; and compare the next three headings, "Chinese Literature, &c.," "Chinese monarchs, &c." and "Chinese religion") religion")
Chinese literature before the Christian era: Shû King, history, I. 113-117; writings of Mencius, I. 113; Shih King, poetry, I. 117-119; Yî King, divination, I. 120; Tâo Teh King (Lâo-tsze's philosophy), I. 121-124; writings of Szemâ Khien, I. 124; Hsiâo King, I. 126; Lî Kî, I. 126; Appendices to Yî King (by Confucius and his followers), I. 127; writings of Kwangtsze, I. 131, 132
Chinese monarchs and dynasties before religion") monarchs and dynasties before Chinese the Christian era: Fû-hsi, legendary, I. 112; Yâo, before 2300 B.C., appointed astronomers, i. 113; Yü, first of the Hsiâ dynasty, 2205 B.C., i. 116, 117; Thang, first of the Shang dynasty, 1766 B.C., i. 114, 116, 117; Wû, first

Catherine of Siena, II. 448

Cebes, friend of Socrates, r. 177, 180, 181

> 480 INDEX

of the Châu dynasty, 1122 B.C., I. 118; Shih Hwang Ti, first of the Ch'in dynasty, 246, B.C., I. 129; Kaoti, first of the Han dynasty, 206 B.C., I. 133 Chinese religion: Tien (Heaven) and Shang Ti (God) express the Supreme Being I. 115; spirits of natural pheno.

Being, I. 115; spirits of natural phenomena were also worshipped, and still more, spirits of departed ancestors, 115; Confucianism (which may be called a religion) not greatly corrupted by superstition, Tâoism and Chinese by superstition, Tâoism and Chinese Buddhism more so, 116; quotations illustrating religious temperament of Chinese, 118; prayer of the duke of Châu, 119; temples, altars, and sacrifices, 120; a remarkable religious quotation from Lâo-tsze, 123; Confucius afraid of offending against heaven, 128; worship of ancestors not devoid of some true though imperfect instinct, 134; the religion of China too much associated with politics, II. 57 hivalry, I. xii, II. 304, 305 Chivalry, 1. xii, 11. 304, 305

Chorazin, 11. 83, 84

Christ, the meaning of the word explained,

Christ, the meaning of the word explained, 1. vii, II. 454. (See Jesus Christ) Chronicles, books of, I. 251, 261, 266, 294, 338, 366, 380 Chrysostom, his misfortunes and saintly character, II. 240 Church, the Christian Church is the main

subject of chapters XIX. to XXV. in this work; the nature of the Church is explained most clearly in vol. II. chapter XXVII. pp. 455-457. The division between the eastern church and the western church is first referred to, the western church is his related to, in. 209, 210; again, 256, 257, 260–262, 292, 301, 323, 353; the eastern church is also specially referred to ii. 228, 295–297, 318, 320, 325, 326, 333, 334. Otherwise the western 333, 334. Otherwise the western church is the chief theme, where details are entered upon

Church (dean), II. 303 Cicero, his affirmation that Rome owed her victorious position in the world to her religion, 1. 195, 196; his common sense as a philosopher, 211; his political merit, 211; the greatest prose writer of ancient Italy, 212
Cid, the (Spanish poem), II. 357
Cimabue (painter), II. 356
Circumcelliones (religious schismatics),

Circumcision, adopted by Abraham and ircumcision, adopted by Abraham and his clan, I. 226; probably a symbol of self-sacrifice, 226; the practice not kept up by the Israelites in their Egyptian bondage, 233; but after their invasion of Canaan they were all circumcised, 264; circumcision practised by the Samaritans of later times, and enforced by John Hyrcanus on the Idumæans (Edomites), 394; Herod a circumcised man, 403; up to certain point it was not wrong for the first Christians, who were Jews, to keep up the practice of circumcision, II. 156; but that Cornelius, a converted heathen, should remain uncircumcised, was right, 160; Jewish Christians conceded this, but still held that the uncircumcised Christian had an inferior status, 161; the apostle Paul steadily set his face against this contention, 161; the tendency of Peter was gradually to yield to Paul on this point, 163; the reason for this, 164; Paul's view was that circumcision among the Jews had been merely the stamp by which faith was recorded for men's knowledge, 167

Cistercian monastic order, 11. 311, 360 Clara of Assisi, 11. 362

Cleanthes, Greek poet and philosopher, r. 164

Cleisthenes (Athenian statesman), r. 153,

Clement IV (pope), II. 350 Clement V (pope), II. 370 Clement of Alexandria, one of the most enlightened of the ancient Fathers of the Church, II. 177, 179, 192, 196 Clement of Rome, an ancient sermon,

called his second epistle, quoted, II. 104; one of the Fathers in whom the military aspect of Christianity is most noticeable,

and why this was, 180, 181
Clementine Homilies, 11. 163, 306, 308
Clementine Recognitions (translated by
the Rev. Thomas Smith, D.D.), one of the sources of the spurious Papal Decre-

tals, 11. 306-308 Clopas, 11. 135, 136 Clough, Arthur Hugh (poet), title-page, also 11. 450, 452

Cluny, monastery of, II. 311, 360

Clusium, 1. 195

Coleridge, Samuel Taylor (poet and religious writer), 11. 237, 449, 454, 467 Coligny (Huguenot), 11. 413 Columbus, 11. 357

Comitia centuriata, the more aristocratic voting assembly at Rome, 1. 194, 198-

201

Comitia tributa, the more democratic voting assembly at Rome, which gradually obtained equal power with the comitia centuriata, I. 201, 204, 206 Comte, Auguste, II. 435
Concordat of Worms (scene of compromise

on the investiture question), II. 319 Confucius, the philosopher through whom the Chinese character received its final stamp, I. 111, 113-115; born 551 B.C., 120; his interview with Lâo-tsze, 125; less original than Lâo-tsze, but more practical, 126; a lover of the ancients, 126; he advocated reverence, but not slavish reverence, 126; quotations

INDEX

481

rom him, 126, 127; his religious character, 128; his death, 129; character, 128; his death, 129; mourned by his disciples, 129; his literary works ran great danger of literary works ran great danger of being destroyed, two or three centuries after his death, but were in the end rescued, 130, 131; an anecdote showing his humility, 132. (See also II. 57, 204) Constantia (sister of the emperor Constantia), II. 226

Constantine, succeeded his father emperor in the west, 306 A.D., II. 201; favourable, like his father, to the Christians, and in the year 313 joined with the eastern emperor, Licinius, in issuing the edict of Milan, proclaiming universal toleration, 201; became in universal toleration, 201; became in 324 A.D. sole emperor, 202; he sat among Christian bishops as their pupil, 206; summoned the council of Nicæa, 210; after that council banished Arius, 216, and issued a persecuting edict, 216, 217; a general characterisation of his action, 223; in spite of all his errors, a great man, 224; but his vacillation on the religious question was not good for the end which he proposed to himself, i.e. the peace of the empire, 226; was moved by the appeal of his sister to see Arius (just about the time when see Arius (just about the time when he was founding Constantinople), 227, 228; received with approval the revised creed of Arius, 229, and was angry with Athanasius for rejecting Arius still, 230; yet was reluctant to quarrel with Athanasius, and though banishing him to Treves on the Moselle, regarded him as still archbishop of Alexandria, and no successor was appointed there, 233. The meaning and force of his act in founding Constantinople noted, 227, 228; the most stantinople noted, 227, 228; the most famous of all the emperors who reigned in that city, 252; his Donation to the pope a spurious document, 309

Constantinople, founded with the intention that it should be the Christian capital of the Roman empire, II. 227, 228; religiously consecrated, 230; the scene of the death of Arius, 233; for more than eleven centuries held out as the centre of the empire against out as the centre of the empire against all enemies, 238; the splendour of Constantinople in the middle ages, 261, 262; there was a certain purpose of helping it in the crusades, but in the end it was fatally injured by the crusades, 318, 321, 323; captured by the Turks under Mohammed II, 325; the result of this was a great diffusion the result of this was a great diffusion of Greek manuscripts, and Greek interpreters of those manuscripts, in Christian countries, 395. (See also 282, 333, 429)

Constantius (father of Constantine), 11.

Constantius (son of Constantine), II. 223, 234, 235 204, 250 Consuls, I. 194, 201 Contrat Social, n. 433 Copernicus, I. 189, H. 358 Cordova, H. 327 Covinth, H. 180, 181 Corinth, II. 180, 181 Corinthians, I. 157, II. 182

Corneilie (poet), II. 417
Corneilies, II. 160
Corrodi (Biblical critic), II. 444
Councils of the Church. More important

ouncils of the Church. More important are: Nicæa, 325 A.D., II. 9, 23, 210–219, 221–226, 230, 234; Constantinople, 381 A.D., 211, 212; Ephesus, 431 A.D., II. 239; Chalcedon, 451 A.D., not named, but Eutyches referred to, II. 240; Third Lateran, 1179 A.D., II. 366; Fourth Lateran, 1215 A.D., II. 366; Vienne, 1311 A.D., II. 354; Constance, 1414–1418 A.D., II. 374–377; Trent, 1545–1563 A.D., II. 392, 393, 414. Of lesser importance are: Tyre, 335 A.D. II. 224, 231–233; Constantinople, 867 A.D., II. 311; Orleans, 1017 A.D., II. 302; Constance, 1094 A.D., II. 318; Piacenza, Constance, 1094 A.D., II. 318; Piacenza, 1095 A.D., II. 318; Lombers, 1176 A.D., II. 364, 365; Avignon, 1209 A.D., II. 363; Lavaur, 1213 A.D., II. 365; Montpellier, 1215 A.D., II. 363; Toulouse, 1119 A.D., II. 364, 1229 A.D., II. 365 Cowell, professor, I. 60

Cowper (poet), II. 446 Cranmer, II. 413 Crete, I. 142, 143 Crito, friend of Socrates, giving his name to a dialogue of Plato, I. 163, 177, 179,

Critobulus, friend of Socrates, 1. 165 Cromwell, II. 413, 415

Crowe and Cavalcaselle, n. 359 Crusades, an exception to the peaceable ways of the Church, II. 293; their first conception, 318; their history, and the lesson to be drawn from them, 20-324; Raymund Lull gradually convinced of their error, 352, 354; a crusade against heretics, 364; against a temporal king, 374

Cume, I. 195
Cumont, M., I. 91
Cuneiform inscriptions, I. 31, 78, 103, 278
Cunibert, bishop of Turin, II. 315
Cunningham (Archaeological Reports), I,

Cyprian, Christian Father and martyr, II. 199, 200

Cyprus, 11. 161, 353

Cyrene, II. 161 Cyrus, the conqueror of the Medes, not a Zoroastrian, I. 86, 100; the imaginative life of him written by Xenophon (Cyropædia), 181, 182; hailed by the prophet of the exile as the deliverer of Israel, 316, 318, 319; he gave persisted to the transfer of the control of the mission to the Jews to return from

M. D. A. II.

> 482 INDEX

Babylon to their own land, but did not actually help them to do so, 326, 336–338, 344, 362, 363, 368, 370, 371, 373–375, 377, 379, 382, 384

Daêvas, evil demons in the Zoroastrian religion, corresponding to the Devas, the deities of the Aryan Hindus, I. 87,

Dakyns, H. G., I. xiv, 161, 166, 173, 174, 177, 182

D'Alembert, II. 427, 431

Damaseus, I. 265, 274, 283, 285, II. 20, 159, 281, 290
Dan, I. 257, 268, 269

Dan, I. 257, 268, 269
Danes, II. 299, 300
Daniel, I. 382, 397, 403
Daniel (book of), I, 224, 382, 395–404,
II. 59, 80, 92, 119
Dante, II. 309, 357
Darius, son of Hystaspes, a worshipper
of Auramazda, I. 78; calls Auramazda
(in the Behistum inscription) "the gold (in the Behistun inscription) "the god of the Aryans," 95; his composition of the Behistun inscription, and quotations from that inscription, 97-99; an explanation of the reason why he never mentions Zoroaster, though following the Zoroastrian religion, 98, 99; after the death of Cambyses, he put down the Magian revolt and other revolts, 102, 103; the Behistun inscription a record of these victories, 103; institutor of the Calendar used by the Parsis at this day, 104; his ancestry, 110; his subjugation of the rebellious Ionians, but defeat by the Athericas Ionians, but defeat by the Athenians at Marathon, 155; the question raised, whether it was in his reign that whether it was in his reign that Zerubbabel built the temple at Jerusalem, 335; answered in the negative, 335, 336. (See also 86, 355, 377, 396)

335, 336. (See also 86, 355, 377, 396)
Darius Codomannus, the last Persian king, defeated and dethroned by Alexander, I. 363, 382, 383
Darius the Mede, I. 382
Darius Nothus, I. 335, 336; favoured the Jews, 344, 345, 347; the book of Ezra, apart from chapters ii. iii. iv. 1-6, emphatically implies that Zerubbabel emphatically implies that Zerubbabel rebuilt the temple in the reign of this king, 348, 349; a confirmation of this in the fact that the Aramaic papyri tell us that this king took an interest in the Egyptian Jews, 353; the first book of Esdras confirms this view, 353; Egypt revolts from Persia in the reign of this king, 358; he helped the Jews more by his friendship than by material assistance, 365, 366; his relations to Zerubbabel (a romantic story), 369. (See also 379, 381, 384)

Darmesteter (French Oriental scholar), 1. 78, 105; passages quoted from his translation of the *Vendidâd* and the *Yasts*, 89, 90, 105–107

Darwin, Charles, his Origin of Species, 1. 18; his observation of the fact of Natural Selection, 20; his theory of Natural Selection, 21; various observations in regard to it, 22, 23; the relation of it to mind and the soul, 24-26; the relation of it to some purpose, presumably divine, not altogether ignored by Darwin, 27; in part a promoter of scepticism, but never wanting in humility and can-

dour, II. 448
David, the best known personally of all the characters of the Old Testament, I. 136; inherited the monotheism of I. 136; inherited the monotneism of Abraham, 220; the story that he was anointed king by Samuel can hardly be true, though he was probably much influenced by Samuel, 253, 254; that he soothed Saul by his harp-playing probably true, his single combat with Goliath more doubtful, 254, 255; yet a brave warrior, 255; popular with a brave warrior, 255; popular the Israelites, and beloved by Saul's son Jonathan, 255; had to fly from Saul, and gathered together a band of wild warriors, with whom he fled to the court of Achish, king of Gath, 255, 256; loyal to Saul, but unscrupulous towards alien races, some of whom he murdered without just cause, 256, 257; after the death of Saul he became king, first of his own tribe of Judah, then of all Israel, 258; his victories over the surrounding nations, and his unscrupulous severity towards them, 258, 259; in spite of his public cruelties and many sins, a tender-hearted man, 260; he apprehended the spiritual and sublime nature of God better than God's moral nature, 262; a few of the psalms now extant may have been composed by him, though generally not quite in the form in which they have come down to us, 262, 263; especially honoured, loved, and remembered by his own tribe of Judah, 263, 264; we cannot put him so high, nor was he the equal of Abraham or of Moses, 263, 264; in his time Israel was one of the great nations of the earth, 265; to Ezekiel an ideal king, 312; some more remarks about psalms which recall his time, 343. (See also 394 and II. 108)

Deborah (prophetess), 1. 249 Decretals (spurious), 11. 306-309 Delhi, 11. 328

Delphi, oracle of, mentioned in the Odyssey, r. 140; displaced Dodona as the centre of Greek religion, 140, 141; sacred in early times to various deities, but by the Dorians finally established as a shrine of Apollo, 143; its influence exercised in setting Athens free from the despot Hippias, 153, 154; the

INDEX

483

sage advice given by it to the Athenians in the Persian war, 156; the testimony which it gave to Socrates, 160, 161, 178 De Maistre, II. 435 Demeter (Greek deity), I. 137 Demetrius (Russian Grand-Prince), II. 326 Demetrius (Russian Grand-Frince), II. 520 Democritus (Greek philosopher), I. 163 Demosthenes, I. 158, 207 Descartes, II. 417, 429, 434 Deuteronomy (book of), a book, the first sketch of which was written in the reign of king Josiah, I. 220; the reasons for saying this, 220-223; hence not the support of miracles which it would the support of miracles which it would be if written by Moses, 223; referred to again, 236, 241, 242, 250, 297, 298; the religion of "the book" begins with Deuteronomy, 299; an earnest and memorable book, 300; but the spirit of it more external and mechanical than the spirit of Isaiah, 301, 302; the sabbath brought into prominence in the book, 331; other references to the book, 359, 387, 388, 391. (See also II. 8, 102, 169, 306) eutsch, Emanuel, II. 266, 269 Deutsch, Emanuel, n. 266, 269 De Wette (German critic), II. 444 Diana (Roman deity), r. 193 Diatessaron of Tatian, rr. 47 Diderot, rr. 427 Diocletian (Roman emperor), 11. 201, 227, Diodorus (historian), r. 363
"Diognetus, Epistle to," rr. 183, 184
Dionysius Exiguus, rr. 308
Dionysius of Halicarnassus, r. 195 Dionysus, Greek deity, alsocalled Bacchus, 1. 138 Divination, in China, I. 116, 119, 120, 130; compare, in Israel, the Urim and Thummim, 302 Döderlein (Biblical critic), II. 444 Dodona, I. 140, 141, 143 Doeg, Edomite in service of Saul, 1. 342 Dominic de Guzman, founder of the order of Dominicans, 11. 363, 364, 367, 368 Domitian (Roman emperor), 11. 55, 367 Don, battle of the, 11. 326 Donatism, schism in the African church, п. 240 Dorians, their character one of persistent strength, an element not common among the Greeks, I. 141; colonists among the Greeks, I. 141; colonists in Crete, 142; their home in northern Greece, 142, 143; established the worship of Apollo at Delphi, 143; made the Hellenic tongue prevalent over all places where Delphi was honoured, 143; descended into the Poleonomerus and congruend it has Peloponnesus and conquered it, be-Peloponnesus and conquered it, necoming thereby the leading race among the Greeks, 144; their temperament rather narrow, 145

Douglas, Sir R. K., author of works on China, &c., i. 111, 124, 126, 134

Dravidian race (the highest race in India

Duty, some of the chief provinces of it mentioned, viz. in regard to restoration of health, II. 455, 456; amelioration of poverty, 456; the relation of Christian churches towards each other, 456–458; the relation of States to one another, 458-460; the relation of the sexes to each other, 461; the relation of men to the inferior animals, 461, 462 Easter, II. 165 Ebal, Mt, I. 222 Ebn-Junis (Arabian astronomer), II. 288 Echatana, I. 349
Ecclesiastes, book of, I. 366
Ecclesiasticus, book of, I. 366
Ecclino, II. 361
Eck, Roman controversialist at Leipzig,
II. 397 Edessa, 11. 322 Edict of Nantes, revocation of, II. 417, 426 Edom, Edomites, 1. 222, 227, 242, 258, 259, 264, 312, 332, 339, 341, 359. (See also Esau, and Idumæans) Edward the Confessor, II. 335 Edward the Confessor, II. 535 Edward II (king of England), II. 338 Edward III (king of England), II. 338 Egypt, early history and religion of, I. 4, 30-34; religious influences came from Egypt to imperial Rome, 212; the Israelites first learned the art of writ-Israelites first learned the art of writing in Egypt, 224; their sojourn and bondage in Egypt, 229–233; their deliverance from Egypt, 234–240; Egypt a boundary of the kingdom ruled by David and Solomon, 258, 265; the prophecy of Isaiah respecting Egypt, 291; the king of Egypt defeats and slays Josiah and subjugates Judah, 303, but is himself defeated by Nebuchadnezzar, 305; the Jews in Egypt are instructed by defeated by Nebuchadnezzar, 305; the Jews in Egypt are instructed by Darius Nothus as to the manner of keeping the passover, 353; and send a letter to the governors of Judæa and Samaria, 356; the successful revolt Samaria, 356; the successful revolt of Egypt against the king of Persia, 358; conquered by Alexander of Macedon, 159; Egypt under the Ptolemies, 366, 388, 389; assailed by Antiochus Epiphanes, but the Romans forbid him to conquer it, 389; produces the Neoplatonic philosophy, II. 192; the monks of Egypt often fanatical, 236, 252; the Christians of Egypt intolerant, 265; conquest of Egypt by the Moslems, 278; the Fatimite caliphs of Egypt, 321; expelled by the Seljukian Turks, 324; the Mamelukes of Egypt, 324. (See also Alexanlukes of Egypt, 324. (See also Alexandria)

before the arrival there of the Aryan

Hindus), I. 33
Driver, Dr S. R., I. 375, 401
Duchesne (ecclesiastical historian), II. 435

31-2

484

INDEX

Electricity, 1. 10, 12 Elephantine, see Assuan papyri Eleusinian mysteries, 1. 152 Elhanan, a claimant for the honour of Elhanan, a claimant for the honour of having slain Goliath, I. 255
Eli (judge of Israel), the words spoken to him illustrate the conditional character of all God's promises, II. 382
Elijah, in what relation he stood to the "golden calves" of Jeroboam, I. 268, 269; his home in Gilead, east of Jordan, 271; a faithful man, of the warlike type of Moses, but not equal to Moses, 272; his great fame due to his recorded miracles, 219, 272; the impressiveness, and yet the unthe impressiveness, and yet the untrustworthiness, of these miraculous narratives, 272, 273; his flight to Horeb no impeachment of his courage, Horeb no impeachment of his courage, 273, 274; a preacher of righteousness, but not equal in seminative power to Isaiah and the prophets of Judah, 274, 275; yet he may have kindled those prophets, 277; his death, 275; comments on his warlike spirit, 276, 292; his part in the vision of the Transfiguration, II. 99, 100. (See also IL 95)

Elisha, he cannot have condemned Jeroboam's "golden calves," yet not an idolater, I. 268, 269; his call to be Elijah's disciple, 274; his incitement to Jehu to rebel and overthrow the dynasty of Ahab, 275–277. (See also

dynasty of Ahab, 275-277. (See also 11. 292)
El Istâchri, Arabian geographer, 11. 287
Elohim, the name of the Divine Being probably used by Abraham, 1. 225
Empedocles (Greek philosopher), 1. 163
Energy, the question propounded, whether an infinite store of it is accessible to us, 1. 5; the affirmative answer suggested by Herhert Spencer 6: the us, I. 5; the affirmative answer suggested by Herbert Spencer, 6; the connexion of this answer with the religious principle, 7, 8; the mysterious source of energy, 13, 14; the increase of living energy through spiritual agencies, II. 26; spiritual energy more repetrating than physical energy, 300. penetrating than physical energy, 399; energy as an object to be aimed at, 451.

energy as an object to be aimed at, 451. (See also I. xiii)
England, the English, II. 67; their conversion to Christianity, 258; England in mediæval times, 259, 299, 300, 323, 334-342, 371, 372; in Reformation times, 410, 413, 415, 417; in post-Reformation times, 425, 426, 436, 446-450, 458, 459. (See also Great Britain) Enoch, book of, I. 405

Epaminondas, i. 158 Ephesus, Ephesians, 11. 56, 133, 176, 181 Ephraim (tribe of), 1. 250, 258, 259; sometimes used as equivalent to the ten tribes, 290, 312 Epictetus, I. 189, 214 Epicurus, Epicureans, I. 214, 215

Epistles, the New Testament epistles arranged in the customary order, with the pages on which they are quoted or referred to: Romans, II. 7, 27, 28, 161, 166-168, 171-173, 407; 1 Corinthians, II. 17, 26, 27, 35, 54, 144, 171, 173, 191; 2 Corinthians, II. 27, 28, 148, 159, 163, 169-172, 464; Galatians, II. 17, 19, 154, 157, 159, 160, 163, 166, 170, 383; Ephesians, II. 164; Philippians, II. 7, 164, 245; Colossians, II. 164; 1 Thessalonians, II. 28; 2 Thessalonians, II. 173; 1 Timothy, II. 171; 2 Timothy, II. 164, 171; Titus, II. 171; (Philemon not referred to); Hebrews, II. 27, 166, 167, 169, 171, 189; James, II. 27, 166, 172, 419; 2 Peter, III. 27, 165; 1 John, III. 27, 46, 51, 53, 175, 186, 452; 2 John, III. 27; 3 John, II. 27; Jude, III. 27, 166 Erasmus, II. 390, 391, 406 Esau, II. 230

Erasmus, 11. 390, 391, 406 Esau, 1. 230

Esau, 1.

Esdras, 1st book of, the question of its value, 1. 348, 349; a great authority with Josephus, 362; brought into comparison with the book of Ezra, throughout the first Appendix to

chapter XIV.
Esdras, 2nd book of, II. 139
Eshbaal (i.e. Ishbosheth), I. 251
Essenes (sect of the Jews), I. 406
Esther, book of, I. 336, 338, 344, 362,

Eternal life, see Immortality Ethiopia, 1. 240

Etruscans, i. 193–195, 197, 202, 209 Euclid, i. 189

Euphrates, I. 265, II. 287

Euripides (poet), 1. 163, 209

Euripides (poet), I. 163, 209
Eurybiades (Spartan commander), II. 77
Eusebius of Cæsarea, II. 47, 176, 177;
the sanest and most judicious of the
historians of early Christianity, 224;
not unfriendly to Arius, 224
Eusebius of Nicomedia, a waverer as
regards the Nicomedia, a waverer as
regards the Nicomedia, 216, 225,
226; a friend, but not a judicious
friend, of Arius, 222, 223; recalled
from banishment, 227; forward in
bringing unjust charges against Athanabringing unjust charges against Athanasius, 230, 231; his conduct as respects Athanasius quite wrong, 234

Eutyches (heretic), II. 240 Euzoius, friend of Arius, II. 214, 228

Evolution, I. 5, 17, 19

Evolution, I. 5, 17, 19
Exodus, book of, I. 223, 224; in one point more correct than the book of Genesis, 225 (see also 232-234, 238, 243); more correct in one respect than the book of Deuteronomy, 236; the compilation of the book, 347; a reference to it, 387, 388. (See also II. 153, 169, 176)

INDEX

485

Exodus, the, I. 218-220, 234-240, 296, 322, II. 27, 153, 467
Ezekiel, preaches to the exiles on the river Chebar, in Babylonia, I. 311; his vehement censure of the people of Jerusalem, 311, 312; his tone changes to consolation after Jerusalem has to consolation after Jerusalem has fallen, 312, 313; he predicts that Ephraim and Judah shall be reconciled, and that the whole nation shall live happily in their ancient land, 312, 313;

his picture of the Jerusalem of the future, 315. (See also 380) Ezra, I. 197; his relation to the book of Deuteronomy, 300, 301; his rigid legislation, 332, 335, 336; sent by Artaxerxes Mnemon to Jerusalem, 359; his con-Mnemon to Jerusalem, 359; his conduct described, 359; a narrowminded but strong man, 360, 361, 365; called "the scribe," 368, 371; his pedigree, 380; the narrowing tendency among the Jews was brought to a head by him, 385–387, II. 19, 59, 221; has some analogy in his position to Athanasius in the Christian Church, II. 221, also to Hildebrand, 313

also to Hildebrand, 313
Ezra, book of, I. 326, 336–338, 348, 349, 354, 356, 358; not used by Josephus, 362; a discussion as to the historical character of it, resulting in the conclusion that chapters ii. and iii. are incorrect history, but the rest fairly exact (though iv. 1-5 is misplaced), in Appendix 1. to chapter xiv.

Fall, doctrine of, II. 454, 462, 463
Farrer, Lord, I. 27
Fatima, daughter of Mohammed and wife of Ali, II. 269, 279
Fatimites (caliphs of Egypt in the eleventh century, being the descendants of Ali and Fatima), II. 321, 324

Felicitas (Christian woman and martyr), п. 198, 199

Fénélon, II. 434

Ferdinand and Isabella, 11. 327

Ferrier, James Frederick, a clear-seeing Scots philosopher, I. xi; his account of the Stoics quoted, 212-214; a remark of his on the process by which truth is reached, II. 313

Festus (Roman governor), 11. 20, 171 Feudal system, 11. 298, 299, 301. (See

also I. 145)
Fichte, I. xi, II. 440
Filioque (the word in the Nicene creed not accepted by Eastern church), II. 1

Firdousi (Persian poet), II. 289, 332
Florus (Roman governor of Judæa), II. 178
France, II. 259, 278, 299, 301, 323; the progress of France towards unity in mediæval times, 340-342; France in the time of the Reformation, 405, 416, 417; in the eighteenth and nineteenth centuries, 425-435; a French critic of the book of Genesis, 443

Francis of Assisi, was an example of the religious life to Raymund Lull, II. 353; the force of his teaching, 361, 362; a remarkable quotation from him, 362 Franciscan order, 11, 350, 351, 362 Frankish monarchs, 11, 258, 343 Frashaostra, friend of Zoroaster, 1. 79, 82 Fravashi, the underlying reality, in the Zoroastrian religion, of any being, 1. 89, 90, 93, 95, 109 spiritual

Frederick Barbarossa (German emperor), п. 344

Frederick of Saxony, elector; a wise supporter and friend of Luther, II. 395-397, 404, 406
Frederick the Second of Prussia, II. 445
Fredericus arch. Salernitanus, II. 391

Froissart, II. 357 Frothingham, Mr, on our debt to Byzan-

tium, 11. 262 Froude, J. A., 11. 412

Fust (one of the inventors of printing), II. 357

Gad (prophet), 1. 261 Gaia (Greek deity), 1. 137 Galba (Roman emperor), 11. 54, 55 Galen, eminent writer on medicine, I. 189

Galerius (Roman emperor), II. 201 Galilee, I. 288, 289, III. 14, 15, 32, 69, 70, 73, 78, 84, 88, 100, 101, 114, 126, 131, 138

Galileo, 11. 417

Gallienus (Roman emperor), 11. 199, 200

Ganges (river), 1. 37 Gaspar card. Contarenus, 11. 391 Geber, Arabian chemist, 11. 288

Geldner (German critic), I. 88, 98 Genesis, book of, I. 42, 43; early chapters parabolic or legendary, 217, 218; a true substratum in the subsequent narratives, 224; in one point probably less exact than Exodus, a mixture in it of general probability and legendary detail, 226, 227, 230; the compilation of the book, 347; the Gnostic interpretation of its first chapter, II. 188; the complexity of its sources, 443
Geneva, II. 410

Geneva, II. 410
Genseric, II. 220, 238, 239, 284
Gentiles, II. 153, 155-157, 159-168, 170
George, Duke of Saxony, II. 397
Gerbert, see Sylvester II (pope)
Gerizim, Mt, I. 365, 394
Germany, Germans, first converted to
Christianity by the English monk
Boniface, II. 259; German municipalities, 299; separated from France
about 1000 A.D., 301 (see also 310. palities, 299; separated from France about 1000 A.D., 301 (see also 310, 313, 317, 322); Germany in feudal times, 343, 344; a mediæval German philosopher, 348; a German poet, 357; German heretics, 369; Germany in connexion with the Reformation, 389,

> 486 INDEX

390,396,397,399,404-407,409,415,417; German music, 423; Germany in connexion with modern scepticism, 435-445 Gethsemane, II. 35, 123, 247, 248, 277, Gibbon, I. xii; II. 221, 235, 237, 238, 251,

283, 412, 426, 446
Gibbs, E. J. W., m. 332
Gibeonites, I. 262
Gideon, I. 249, 251, 252, 269
Gilboa, I. 258

Giotto (painter), 11. 356 Gladiators, 1. 214, 11. 219

Gnostics, a sect of heretical thinkers, having their origin in some little-known Samaritans, II. 185, next having some Jewish Christians as their adherents, 187, but on the whole representing Greek philosophy and antagonistic to Judaism; an attempt to show the general bearing of their religious system, 185–193
Goethe, II. 437–440
Golden Horde (the Tartars in eastern Russia), II. 325, 326
Goliath, I. 255
Gorgias, Greek teacher, generally called sophist, I. 176, 182 Samaritans, 11. 185, next having some

sophist, I. 176, 182 Goshen, I. 232, 233

Gosnen, I. 232, 233
Gospels. (i) Matthew, not really written, in its present form, by the apostle Matthew, II. 14; yet possibly in part due to him, and very instructive in its arrangement of events, 29, 44; compared, as to its latter portion, with the gospel of Mark, so as to show the common origin of both gospels, 40-42; not however based on Mark, 42: has much in common with Luke. 42; has much in common with Luke, but the common elements very differently arranged, so that we cannot suppose a single common origin in this case, 44; not so old as the gospel of Mark, but contains a stratum older than any in Mark, 45; a remarkable passage, in which Matthew has had the same authority before him as Mark and Luke, but has interpreted it differently, 89; the close of this gospel has many unbelievable additions to the plain fact, 125; the beginning of it of later origin than the rest, 40. Referred to and quoted continually in vol. II. pp. 1-147; afterwards on pp. 247, 307-8, 379-383.

(ii) Mark, quoted 1 264; compiled any in Mark, 45; a remarkable passage,

(ii) Mark, quoted, I. 264; compiled, like the other synoptic gospels, from more ancient materials, II. 12; the more ancient materials, II. 12; the double resurrection-narrative in Mark noted, 15; the last twelve verses of the gospel a later addition, 40; the latter part of this gospel set side by side with the latter part of Matthew, to show that the two gospels had a common origin, 41, 42; the early part of Mark set side by side with the early part of Luke with a similar inference drawn, 43, 44; yet Mark is not the original on which Matthew and Luke are built, 42, 44; Mark, as a whole, the earliest gospel, 42, 45. Quoted, 65, 70, 79, 81, 90, 105, 109, 115, 121, 123, 124, 126. Referred to, 82, 89, 97, 100

(iii) Luke, compared specially with Mark, II. 43, 44; more briefly with Matthew, 44. Referred to, 15, 26, 59, 62, 73, 79, 80, 82, 89, 92, 97, 102, 110, 111, 116, 120, 123, 125, 133-135, 137, 140, 142. Quoted, 59, 61, 69, 71, 72, 98-101, 107, 108, 122, 123, 126, 141, 143

(iv) Synoptic gospels taken collectively, II. 3, 12-15, 29, 32, 34, 40, 44, 45, 69, 99, 100, 110, 111, 113, 130, 132, 134, 137, 147

(v) John, this gospel owes many of its most important characteristics to a Greek editor, yet the substratum is by the apostle John, II. 12, 13; bases Christian belief on miracles, 8; especially on the raising of Lazarus, 11; he inconsistent where the substratum is (iii) Luke, compared specially with

ally on the raising of Lazarus, 11; the inconsistencies between the synoptic gospels and the fourth gospel pointed out, 30-34; the connexion of the apostle John with this gospel affirmed on external evidence, 46, 47; next on internal evidence, 48; the points of similarity between this gospel and the Revelation being especially dwelt on, 49-54; the differences between the two books accounted for, 54-56; the fourth gospel, when the discourses in it are rightly placed, supplies a defect in the synoptic gospels, 111-113, 120; the incident of washing the disciples' feet probably true, 121; genuine sayings and incidents reported in it, 124, 126. Quoted or referred to 7, 14, 86, 100, 109, 125 132–139, 175–177, 245

(vi) Gospel of the Hebrews, II. 3 Goths, dangerous to the Roman empire, II. 227; became Christian, though Arian, 238; converted to Christianity by Ulfilas, 242; their king Theodoric named, 255

Gottschalk, a persecuted monk, 11. 301 Gracchi, the ineffectual wise men of Rome, I. 207

Graham, professor W., 1. 27.

Granam, professor W., I. 27.
Granada, II. 327
Grant, A. J. (History of Europe), II. 312
Great Britain, II. 416, 417, 426, 445, 446,
448, 459. (See England and Scotland)
Greece, the Greeks, distinguished from
early times by clearness of intellect,
by literary and artistic merit, but not
equally by governing power. I. 136. equally by governing power, I. 136, 137; formed themselves into Hellenic unity (though not unity of government) probably before the ninth century

INDEX

487

B.C., under the operation of three causes, the Trojan war, the poems celebrating that war, and the Dorian strength, 145, 146; the Greek race expanded without much difficulty till the end of the sixth century B.C., but then began to feel the strain of the struggle for existence, 146, 147; their strength and their weekless at that strength and their weakness at that date, 147-151; their history down to the third quarter of the fourth century B.C., 152-158; their inability to form themselves into a political unity, 158; hence subjugated by Philip of Macedon, 158; their growing achievements in science and philosophy, 189; the debt of the world to ancient Greece (Hellas), 189, 190; the empire of ancient Greece, 397; the vigorous efforts of the Greeks to reform their religion noted, II. 58; Greeks aided the Latins against king Porsena, I. 195; influence of the Greeks on the Romans, 136, 206, 209, 210, 212; on the Jews, 355, 366, 388; on the Gnostics, II. 185, 188, 190; on Clement of Alexandria and Original 198. Clement of Alexandria and Origen, 192; on the Moslem Arabs, 286, 288, 331; on the political condition of modern European nations, 291; on Abelard, 347; on the Schoolmen generally, 355, on Christian Europe in the Renaissance, 395, 396. (See also II. 337, 341; and Hellas. Hellenes)
Green, J. R., II. 334, 340
Gregorius abbas S. Georgii Venet., II. 391
Gregory I (pope), II. 257-259
Gregory V (pope), II. 311
Gregory VII (pope), II. 313
Gregory VII (pope), even more famous under the name of Hildebrand, II. 310, 311, 313-321, 358, 373
Gregory of Tours (bishop and historian), European nations, 291; on Abelard, Gregory of Tours (bishop and historian), п. 259 Grey, Sir Edward, n. 459 Grostête, Robert (bishop of Lincoln), п. 350 Guadalquivir (river), II. 287 Guizot (History of Civilisation in Europe translated by William Hazlitt), II. 299, 301, 304, 305, 341, 428 Gustavus Adolphus, II. 415 Gutenberg (one of the inventors of printing), II. 357 Habakkuk (prophet), I. 305 Hades, Greek deity, I. 137 Hadrian (Roman emperor), II. 178 Hafiz (poet), 11. 332 Haggai (prophet), 1. 338, 349-351, 379, Hakam (Moorish monarch), 11. 327 Hakem (Fatimite caliph), II. 321
Hallam's Middle Ages, II. 322, 345, 348, 349, 357; Literature of Europe, II. 346
Hamza, uncle of Mohammed, II. 270
Handel, II. 423, 424

```
Hannibal, I. 196, 203, 206
  Hans Andersen, II. 421
Hans Andersen, II. 421
Hanseatic League, II. 344
Harnack, II. 185, 240, 243, 244, 445
Harrison, Frederick, II. 261
Hart, J. H., I. 366
Harun Alraschid (caliph), II. 282, 288, 291
Hashim, family akin to Mohammed, II.
 Headlam, J. W., n. 459
Headley, F. W., n. 24
Hearn, Lafcadio, n. 77, 135
Heaven (in the religious sense of the word), in the Zoroastrian religion, n.
word), in the Zoroastrian religion, I. 82, 108, 109; in the Chinese religion, 115, 122, 128; in Greek religion (according to Sophocles), 162; in the religion of Israel, 347, 399, 402, 407; in the Christian religion, I. 2, II. 6, 7, 24, 51, 52, 60, 75, 87, 92, 117–119, 125, 139, 172, 184, 377, 408

Hegel, I. xi, II. 440

Heine (poet), II. 468
Hegel, I. xi, II. 440
Heine (poet), II. 468
Hejra (otherwise Hegira), Mohammed's
flight from Mecca to Medina, being the
epoch from which Moslems date all
succeeding years, II. 264, 271, 272
Hell (punishment after death, regarded
as eternal when this word is used,
unless the contrary be stated), in the
         unless the contrary be stated), in the
Hindu religion, I. 49; in the Zoroas-
trian religion, 84; in the Greek religion,
trian religion, 84; in the Greek religion, 152; in Roman religion, 205; in the Old Testament, 317, 402; in the Christian religion, II. 24, 120, 172, 173, 182–184, 197, 207, 208, 236, 293, 316, 424; in Islam, II. 272

Hellas, Hellenes, in Homer apparently a small tract of land, a small people, I. 138; through the strength of the Dorians these names were extended over the whole country now called Greece, 141–143. (See also II. 341; also Greece, the Greeks)
         Greece, the Greeks)
 Helmholtz, his view respecting the origin,
        and possible decay, of the solar and
        stellar light and heat, 1. 2, 9-15
Helvétius, II. 427
Henry I (king of England), II. 335
Henry III (king of England), II. 341
Henry V (king of England), II. 338, 340
Henry VIII (king of England), II. 410
Henry IV (king of France), II. 415
Henry IV (corrector of Germany), II. 216.
Henry IV (emperor of Germany), II. 316-319
Hephæstus (Greek deity), I. 138
Heracleon (Gnostic), II. 47, 187
Heraclitus (Greek philosopher), I. 147,
148, 163
 Heraclius (Byzantine emperor), II. 320
Heresy, heretics, in the Zoroastrian religion, I. 107; in the Christian religion, II. 171, 190, 249, 258, 260, 301, 302, 393, 398
Herod, king of Judæa, 1. 403
Herod Antipas, 11. 69, 72, 97, 104, 125
```

488

INDEX

Herodotus, describes the Magi, 1. 90; and the Persian religion generally, 94; and the Fersian religion generally, 94; on Phraortes, 97; on a question put by Cambyses, 101; on the death of Cambyses, 102; on the burial of their dead by the Persians, contrary to the Magian precept, 105; his ignorance of Zoroaster, 110; says that the Dorians first inhabited the country south of Thessaly, 142; that the Athenians reprovingedly Pelaggians 143; remarks were originally Pelasgians, 143; remarks on the excellence of liberty, 154; the battle of Salamis, 156; on miraculous defence of Delphi, II. 9 Herrmann (German theologian), II. 445 Herschel, 1. 9 Hesiod (poet), r. 138 Hezekiah (king of Judah), r. 221, 288, 289, 292, 293, 296 Hienyang, ancient capital of China, I. 130 Hierocles, Neoplatonic philosopher, II. 239 Hieronymus, see Jerome Hieronymus arch. Brundusinus, 11. 391 Hildebrand, see Gregory VII (pope) Hilkiah (high priest), I. 220, 297, 298, 302 Himalaya Mts, I. 59 Hindoo Coosh Mts, II. 287 Hindu deities, characterised generally, 1. 37, 38 Hindu history before Buddhism, I. 34-41. (See also Aryan race)
Hindu sacred books: Rig-Veda, I. 35, 37, 39-42, 44, 138; Atharva-Veda, I. 35, 40, 41, 44; Brâhmanas, I. 35, 40, 44; Upanishads, I. 35, 41, 44-49, 56, 58, 63; Manu, Laws of, I. 35, 39, 48, 50-55, 63; Râmâyana (epic), I. 35, 55; Mahâbhârata (epic), I. 35, 36, 55; Bhagavadgita, I. 55, 63
Hipparchus (astronomer), I. 189
Hipparchus (tyrant), I. 153
Hippias (teacher), I. 173
Hippias (tyrant), I. 153-155
Hippolytus, Christian Father, II. 200 Hindu history before Buddhism, 1. 34-41. Hippolytus, Christian Father, II. 200 'Hirâ, Mt, II. 267 History, compared and contrasted with physical science, being inferior in range, superior in emotional power, I. 1; a vindication of history, as a theme admitting of endless expansion in time, occupies a great part of chapter I.
Hittites, I. 217, 247
Hodgson, F. C., II. 299
Holland, II. 416, 417
Homer, calls men "articulate-speaking,"
I. 15; his religion crudely picturesque,
138; his poetry important as an
influence in promoting the unity of
Hellas or Greece, 139; abounds in
right feeling but not in distinct moral
principle, 140; implies that the
Achgans called themselves Hellenes. chapter 1. Achæans called themselves Hellenes, 142; describes women as possessing a certain freedom, 149; regards sin as a reality but assumes that it cannot

Homo-ousios (= Consubstantial), II. 215, 218, 222, 223, 225, 229, 234 Hooker, Richard, II. 413, 448 Hopkins, Dr. 1. 40 Horace (poet), 1. 215 Horeb, Mt, 1. 272, 274. (See Sinai) Hosain, grandson of Mohammed, 11. 279 Hosea (prophet), 1. 276-279, 11. 78, 97 Howorth, Sir Henry, I. 335, 348; referred to as "the English historian of the Mongols," II. 283
Hugh Capet, II. 301, 302, 311
Hugo, Victor, II. 435 Huguenots, II. 415 Huldah (prophetess), I. 298, 302 Humaioon (Mogul emperor), II. 328, 329 Humboldt (translated by E. C. Otté), II. 286, 288, 327 Hume, II. 339, 426, 446 Huns, II. 238 Musrayah, ancient king, seemingly Median, mentioned in the Avesta, called Khûsrôb in Pahlavi writings, I. 96, 97 Huss, John, his principles, his career, and his martyrdom, sketched, 11. 371-377, 397, 407 Hutton, R. H., п. 89 Hwangho river, I. 112, 113
Hyksos, see Shepherd Kings
Hypatia, female philosopher, murdered
by Egyptian monks, II. 236 Iamblichus, Neoplatonic philosopher, II. John Baithar, of Malaga, botanist, II. 287 Ibn-Baithar, Moslem historian, II. 284,285 Idol, idolater, idolatry (in Greece and Rome idolatry is not specifically men-Rome idolatry is not specifically mentioned in these volumes, though implied), in Babylonia and Egypt, I. 32, 33; in India, 44; in the Aryan religion when dominant in Persia (Iran), 94; but largely overthrown there by the Magi, 94, 97; and overthrown by Cambyses in Egypt, 101; yet partly reinstated in Persia by the Magi in their degenerate days, 107; practised by Abraham in his early years, but afterwards given up by him, 225; repressed by Jacob, 230; forbidden by Moses, 243, yet practised among the Israelites, 220, 221, 243, 248, 269, 293, 294, 296, 298, 299, 305, 307, 312, 321, 322, 333, 384; practised in Nineveh, 304, and in Babylon, 316, 321; in Arabia, before the rise of Islam, II. 265; overthrown by Mohammed, 273, 274; yet something of it continued afterwards, 279 thing of it continued afterwards, 279 Idumæa, Idumæans, 1. 394, 403. Edom, Edomites) Ignatius of Antioch, Christian martyr and writer, 11. 46, 181, 182, 186

be resisted, 151; the crude morality of Homer not without some parallel in Israelite history, 257

INDEX

489

Ignatius Loyola, founder of the Society of Jesus, n. 410, 411 Immanuel, see Isaiah Immortality (or eternal life), I. 8, 13, 56, 84, 109, 179–182, 326–328, 399, 402, II. 1, 8, 112, 113, 127, 128, 172, 175, 176, 191, 195, 359, 399, 454, 464; immortality of the lower animals, II. Incarnation, doctrine of, II. 5-7, 36, 212, 245-248 India, generally referred to, i. 34-77, ii. 328 II. 328
Indra, Hindu deity, I. 38, 44
Indulgences, II. 385-395, 398, 403
Indus river, I. 37, II. 287
Innocent III (pope), II. 334, 336, 364, 366
Inquisition, II. 327, 366, 368, 371, 410, 431
Investiture controversy, II. 312, 319
Ionian races, I. 143-145, 154, 155
Iran, I. 57, 86, 89, 100, 101, 104
Ireland, II. 252, 300, 415, 426
Irenæus, Christian Father, II. 47, 55, 200
Isaac, I. 220, 224, 227-230, 247, II. 263
Isaiah, disparages sacrifices, I. 277; not
the author of the whole book which
goes by his name, 279; distinguished
by the stateliness of his style, and by by the stateliness of his style, and by the intermingling of his own personality with all that he writes, 280; his denunciation of his own people, 280, 281; his advice to Ahaz, not to join the rebels against the king of Assyria, is successful, 282–287; an analysis of the proving that Immanuel means Isaiah's own son, 282–284, 285, 286; the children of Isaiah (in the plural) referred to, 285, 286; Immanuel again referred to, though not named, in a famous passage, 287; Isaiah defended against the charge of arrogance in respect of these passages, 287, 288; their literal meaning incorrect, but their spirit of vital force, 288, 289; his prophecy against Sennacherib, and his hymn of peace after the collapse of Sennacherib, 289, 290; he is one of the landmarks of history, and the first who sketched the kingdom of God upon earth, 291; renewed the purity of the divine ideal, 292; accordpurity of the divine fleat, 292; according to tradition, slain by Manassch, 293; the "fear of God" in Isaiah contrasted with the "fear of God" in Deuteronomy, 301, 302. (See also II. 108) (For the writer of the last twenty-seven chapters of the "book of Isaiah" see Prophet of the Fril. twenty-seven chapters of the "book of Isaiah" see Prophet of the Exile, the) Ischyras, 11. 232 and x (corrigenda) Ishmael. Ishmaelites, 1. 227, 11. 263, 273 Isidorus Mercator, 11. 306, 307, 311 Isis (Egyptian deity), 1. 32, 11. 206 Islam, the religion of "resignation to God's will," preached by Mohammed, 1. viii; the early history of it, 11. 262-278 (see Mohammed); the spread of it, mainly by warlike conquest, after the death of Mohammed, 278—282; the calamities which the Moslems suffered in the thirteenth century from the Mongol invasion, 283–286; the progress of the Moslem Arabs in science, &c., before that invasion, 286–288; the intrinsic weakness of Moslems in the matter of government, 289–291; yet they were victorious in the crusades, 320–324; Islam triumphed in Constantinople, 325, but was defeated in Russia, 326; Islam lost Spain, 327, but won northern India, 328; the defects of Islam as compared with Christianity, 330, 331; but some notice of its merits, 332, 333 rael, Israelites, contrasted with the

Israel, Israelites, contrasted with the Hindus, 1. 45, compared with the Athenians, 152; their sojourn in Egypt a true fact, 231; their clan, at the time of their entrance into Egypt, numbered a thousand persons or more, 232; their bondage in Egypt, after the expulsion of the Shepherd kings, their protectors, 233; all through this bondage their leaders retained the sense of a great destiny reserved for them by God, 233; the account which Manetho gives of their Exodus from Egypt a travesty of the real fact, but with some true particulars in it, 235, 237, 238, 240; in the Exodus they were joined by other races, 238; they must, at the time of the Exodus, have been numbered by the hundred thousand, 239; the Exodus under Moses a warlike deliverance, 240; desert-wanderings, when the Biblical account is scrutinised, cannot be account is scrutinised, cannot be supposed to have occupied more than three years, 240, 241; their general courage, 244; the earthly ideal of the race, the conquest and possession of Canaan, gradually attained and at last completed under David, 246–244; the fall of this earthly ideal and the division of Israel into two kingdoms, 267-270; in the divided kingdom, the branch of the ten tribes was frail through the continual change of the ruling dynasty, 267, though apparently the more powerful, 270; Jezebel, the Sidonian wife of king Ahab, tried to make the worship of Baal throughout the ten tribes, one of great magnificence, 271; but was defeated by the efforts of the prophets Elijah and Elisha, 271–276, the latter prophet acting through Jehu, who made himself king, 276; the ten tribes in alliance with Syria against Assyria, 278, are defeated by Assyria, 287, and at last this kingdom was destroyed, and many of its people swept away, by the Assyrian kings, 289; the whole nation blessed

490

INDEX

by Isaiah, 291. Israel an ideal conception, not limited in any precise ception, not limited in any precise manner, in Ezekiel, 311; in the prophet of the exile, 319, 320, 323, 331; in the Psalms, 340; in the general Jewish conception, 404; but in Zechariah "Israel" is equivalent to the ten tribes, 358; in the New Testament sometimes used as equivalent to the Jews (and in this sense the exaltation of Israel is ardently desired by the Jews), but generally with something ideal in the acceptation of the term, II. 19, 58, 60, 90, 114, 143, 145, 151, 162, 163, 168, 169, 285, 381. (For the tribe of Judah, see Judah)

1 Italy, under the ancient Romans, I. 210, 212; in mediæval times, II. 238, 252, 256, 299, 317, 343–346; in modern times, 435

Ivan III, Tsar of Russia, II. 326

Jacob, ignorant of writing, I. 224; the picturesqueness of the stories relating to him, 229; a great and venerable person, 230; the first of the patriarchs to repress idolatry among his followers, 230; his migration, with his sons and his clan, down into Egypt, 229; his taking the name of Israel, 231; his death, 232; his name a synonym for the people of Israel, 320, 323

Jacobus card. Sadoletus 11. 391 Jaddua, Jewish high priest, 1. 382, 383, 385; referred to though not named, 363

Jainism, 1. 57 Jairus, 11. 30

Jamus, II. 30

James, apostle, son of Alphæus, II. 79, 136

James, apostle, son of Zebedee, his call
to be a disciple, II. 73; his call to be
an apostle, 79; his presence at the
transfiguration, 99; his presence at
the discourse of Jesus on the Mount of Olives, 115; his presence in the garden of Gethsemane, 123; his probable sentiment towards the Jewish ceremonial law, 151; his martyrdom, 154; rebuked by Jesus Christ when he wished to call down fire from heaven

wished to call down fire from heaven on the inhospitable Samaritans, 398. The incident Mark x. 35-45 is not mentioned in this treatise

James, "the Lord's brother," not one of the twelve, II. 136; accompanied Jesus on his last journey to Jerusalem, 102; a son of Mary, 134-138; a distinguished Christian leader, 153; author of the epistle contained in the New Testament. 27. 156; peculiarly hopeful of ment, 27, 156; peculiarly hopeful of the conversion of his own nation, but possibly somewhat narrow in his conduct towards the Gentiles, 156; even the Jews considered his martyrdom a sin in those who slew him, 157; when he died, the cause of Jewish Christi-

anity was greatly weakened, 164; his permanent residence had been in permanent residence had been in Jerusalem, 163; in the Clementine Homilies affirmed to be bishop of bishops, and ruler of the churches everywhere, 308

Jansenists, II. 422, 431

Janus (Roman deity), r. 193
Japan, r. 111, 135, rr. 425
Javan (Greece) r. 355
Jeanne d'Arc, the inspired deliverer of
France, rr. 342, 372

Jedidiah, a name conferred on Solomon, I. 284

Jebusites, I. 258

Jehoiachin (king of Judah), I. 309, 311 Jehoiakim (king of Judah), I. 309 Jehoshaphat (king of Judah), I. 221, 270 Jehovah, reason for adopting this spelling

(though an incorrect one) of the divine name found in Hebrew, 1. 245. (See also 225, 247, and frequently afterwards in vol. I.)

Jehu (king of Israel), 1. 268, 269, 274–278, 11. 292

Jephthah, I. 228; 249
Jeremiah, probably believed in the miracles of the Exodus, but his trust in God is independent of them, I. 296; praises king Josiah, 303; but nowhere praises king Josiah, 303; but nowhere speaks of Josiah's religious reform, 307; this silence accounted for, 307, 308; predicts the captivity, 306, and also the return from the captivity, 310; not the author of the "Lamentations," 313; his regard for others outside Israel, 315; his friends, 315; his prophecy of a "righteous Branch" ruling in Judah, known to Zechariah, 352. II. 95 352, 11. 95

352, II. 95
Jericho, II. 107, 108
Jeroboam, son of Nebat, rebel against
the line of David, and first king of
the ten tribes, I. 267; probably did
not intend idolatry in setting up the
gold calves at Dan and Bethel, 268,
269; yet lightminded and arbitrary
in his religious measures, 269, 270
Jeroboam II (king), I. 267
Jerome quotes the gospel of the Hebrews,
II. 3; translator of the Bible into
Latin, 243
Jerome of Prague, II. 373, 377

Latin, 243
Jerome of Prague, II. 373, 377
Jerusalem, I. 157, 221; said by Manetho to have been founded by the Shepherd kings after they left Egypt, 237; a stronghold of the Jebusites, captured by David and Joab, 258; the temple built there, 259, 265 (see also 268, 274, 282); saved from the army of Sennacherib, 289, 290; idolatrous in reign of Manasseh, 293; purified by Josiah, 298, 299; idolatrous again after Josiah's death, 305; besieged by Nebuchadnezdeath, 305; besieged by Nebuchadnezzar, 309; the extraordinary variety of hopes, fears, and prophecies, attending

INDEX

491

that siege, and the capture and destruction of the city, 309-314 (see that siege, and the capture and destruction of the city, 309-314 (see also 110); the restoration of it predicted by Jeremiah, 310, by Ezekiel, 315, by the prophet of the exile, 316-318, 320, 322, 324, 325; the actual return to Jerusalem begun, 326, 332-337; the subsequent history, 338 sqq.; the large return of exiles under Zerubbabel in the region of Darius Nothus, 349; the the reign of Darius Nothus, 349; the return of Ezra, 359; of Nehemiah, 361 sqq.; a Greek gymnasium there, 388; attacked and taken by Antiochus Epiphanes, 390; recovered by Judas Maccabæus, 392; captured by the Romans under Pompey, 403; scribes from Jerusalem come and vilify Jesus in Galilee, and are rebuked, II. 80; his resolve to preach and end his life in Jerusalem, 91, 92; his journey thither, 98, 100 sqq.; his arrival, sojourn, and death there, 108 sqq.; Jerusalem symbolised as a woman, 139; the residence and preaching of the apostles there, 145 sqq.; Jerusalem captured and destroyed by Titus, 178; held sacred by Mohammed, 275; mentioned by a Moslem historian, 285; captured by a Mosiem historian, 285; captured by the Crusaders, 322; recovered for the Moslems by Saladin, 323
Jeshua, otherwise spelt Joshua, high-priest, I. 350, 351, 354, 357, 367, 370, 371, 379–382
Jesse, father of David, I. 253

Jesuits, I. xii, II. 410-413

Jesus Christ, I. vii; the emotions connected with his life and death are a witness to us of the eternal element in ourselves, 8; the bearing of his teaching on ascetic practices, 46, 47; his purposes were framed on the plan which had been foreseen by the prophet of the Babylonian exile, 329; and were also guided by the book of Daniel, 399; his essential nature considered, with quotations illustrative of the view set forth in the Nicene creed, II. 1-7; this view, which in its main aspect is that of the fourth gospel, is based by that gospel on miracles, 8; the question of the gospel miracles dealt with, 9-35 the conclusions reached, that the miracles of healing, when properly weighed, are not of a kind that separates Jesus Christ from our ordinary humanity (9, 10), that the resurrection was a true fact in a region beyond our senses, but not a miraculous fact in the world of sense (14, 26, 27) and that the evidence is very much too weak to make the other miracles credible, though some are founded on true facts (27-35), and that for moral reasons it is not desirable that the miracles should be true, 35); hence that the view of the Nicene creed is not tenable,

35; and that the somewhat different grounds of the apostle Paul, which tend to support that creed, are also inadequate, 36, 168, 169; a mysterious divine origin, affirmed by Jesus Christ of himself, is also affirmed by him of those to whom he speaks, 37; the legends of his miraculous birth, and are appeared to the speaks of the sp ingents of mis infractious birth, and miraculous ascension, touched on, 38 (pages 38-56, being the Appendices to chapter xvi, examine the nature of the gospel evidence more minutely); his early life, and visit to the temple, fis early life, and visit to the temple, 61, 62; his relation to John the Baptist, 62, 63; his baptism, the meaning of it, the lesson we should draw from it, and the divine sequel which followed it, 63-66; his withdrawal into the wilderness and temptation there 66; the meaning and force drawal into the wilderness and tempta-tion there, 66; the meaning and force of the three temptations, 67-69; his withdrawal into Galilee, 69; some re-flections on his early life, 70; his Galilean preaching, 70-72; the Sermon on the Mount, the force and meaning of its various parts, 73-78; his censure of the Scribes and Pharisees, 78; his choice of twelve apostles, 79; various attempts to make him abandon his career of preaching are repelled by him, 80, 81; he sends out the apostles on a mission, 81, 82; their success falls short of what he had hoped, 82, 83; hence he inveighs against the cities which had not listened to them, 84; but commends the poor and humble persons who did believe in him, and declares his own intimacy with the Divine Father, 84-86; in consequence of the incredulity of his fellow-countrymen, he begins teaching by parables, 87, 88; his withdrawal into the desert after the death of John the Baptist, 89; the "feeding of the five thousand," 89; the demand that he should show a sign refused, 89; his retirement into the borders of Tyre and Sidon, 90; the healing of the daughter of the Canaanitish woman, 90; his probable thoughts at this time in view of the problem before him, 91-94; he elicits from the apostles (whose spokesman was Simon Peter) their belief that he was the Christ, 95; reflections on this, 95, 96; he imparts to his disciples his intention to go up to Jerusalem, and predicts his own death there, 96, 97; tells his disciples that they also must take up the cross, 98; gives his first sketch of future 89; the demand that he should show 98; gives his first sketch of future things, 98, 99; his transfiguration and the cure of the epileptic boy, 99, 100; his journey to Jerusalem, 100-102; questions of marriage and divorce considered by him, 102-104; meets the rich young man who shrank

> 492 INDEX

from being a disciple, 105, 106; reflections on this incident, 106, 107; lodges at Jericho with Zacchæus, 107; incident of blind Bartimæus, 108; enters dent of blind Bartimæus, 108; enters triumphantly Jerusalem and the temple, 108; an account of his proceedings there and reflections on them, with particular reference to the fourth gospel, 109-114; his discourse to his disciples about the last things, 115-120; the final discourse in the fourth the final discourse in the fourth gospel, 120, 121; his anointing by a woman, 121; his last supper, 121, 122; the garden of Gethsemane, 123; his apprehension and trial, 124, 125; his crucifixion, and the sayings attributed to him on the cross, 126; his burial, 127; in his death we become immortal, and God and man are reconciled, 127, 128. (The succeeding references to Jesus Christ in volume 11. are too numerous to be referred to in every case; but see especially 245—248, 323, and 453-455)
Jesus, brother of high priest John or

Johanan, 1. 364 Jesus, Society of, see Jesuits

Jesus, son of Josedek, 1. 372. (See Jeshua)

Jethro, I. 234

Jewish authorities or hierarchy, II. 33, 34, 78, 91, 109, 114, 125, 140, 150–153, 155–157, 160, 382

Jewish Christians, II. 22; not wrong at first to hold by the Pentateuchal law, 156; yet those of them who broke through it did a great work, 157, 158; those who continued to maintain the intrinsic superiority of Jews to Gentiles were resolutely opposed by Paul, 161; Peter, who at first held this view,

gradually came over to the side of Paul, 163-165; Jewish-Christian writings, 306-309

Jews, the title appropriate after the return from the captivity, I. 319; the question of the time occupied in that return referred to, 335, 336; the long history of the return described in chapter xiv, with a brief reference to chapter XIV, with a brief reference to the after history down to the end of the third century B.C.; the second and first centuries B.C. dealt with in chapter XV (see also ix, and II. 35, 48, 59, 101); the conciliatory attitude of the apostles to the Jews, 146, 147, 150, 151; the belief in miracles was the reason why the Jewish hier-archy and most of the nation rejected archy and most of the nation rejected Christianity, 153, 157; yet the Jews who accepted it were very numerous, 155, 156; the strong opposition of the Jews to Paul and to the disciples Jews to Faul and to the disciples generally after Stephen's death, 159, 160; Paul not quite just to the Jews, though desiring to be so, 167– 170; the injustice of the Roman

governors in Judæa a cause of the Jewish rebellion, which was put down bewish rebellion, which was put down by Titus, 178; a comparison of the way in which Jews and Christians respectively opposed the Roman tyranny, 178, 179; Jews remained within the bounds of the Roman empire after it became Christian, because they knew not where to find safety, 249; Mohammed had more to do with Jews than with Christians, 263; but could not conciliate them, 273; honoured them at first, but treated them with severity afterwards, 275, 276; considered them hostile, 279; Jews were one of the sources of the free spirit in modern nations, 291, 292; massacre of the Jews in the second crusade (though Bernard of Clairvaux defended them), 322; expelled from England by Edward I, 338; a remark on the unworthiness of the a remark on the unworthiness of the leaders of the Jewish nation at the time of the Christian era, 382; Lessing's fable in relation to the three religions, Judaism, Christianity, Islam, 436, 437 (See also Judah, tribe and kingdom of) Jezebel, I. 270–275

Jezreel, 1. 275, 276

Jingis Khan (otherwise Zingis Khan, 11. 283; Chengiz, 286), I. 7, II. 283-285, 324, 325

Joan Boucher, 11. 413

Joannes Petrus card. Theatinus, 11. 391 Joannes Matthæus episcopus Veronensis,

II. 391 Joash (king of Israel), I. 269

Joel (prophet), 11. 139 Johanan or Jehohanan (the same as that

high priest John who is mentioned I. 364), I. 357, 381, 382

Johannes Leo Africanus (Arab geographer), II. 287

grapher), II. 287
John (high priest), I. 364. (See Johanan)
John (king of England), II. 334-336
John XXIII (pope), II. 374-376
John the Baptist, I. 407, II. 10, 12, 30,
31, 34, 41, 44, 49; a general account
of his preaching, 59-61; his relation
to Jesus, especially in regard to the
baptism, 62-64; his imprisonment, 69;
the message he sent to Jesus, 82, 83;

the message he sent to Jesus, 82, 83; the praise of him by Jesus, 83; his death, 61, 88, 89. (See also 95, 162)

John the Evangelist, II. 8; the primary, though not the sole, author of the fourth gospel, 13; author of the Revelation, 13; his character sketched, 13: the evidence as to his authorship. the evidence as to his authorship of the works attributed to him, Appendix II to chapter xvI throughout; he is half prophet, half poet, 51; the date of his banishment to Patmos, 55; a sensitive soul, 56; his call to be a disciple, 73; his call to be an

INDEX

493

apostle, 79; his presence at the transfiguration, 99; his own character appears in those discourses which he professes to report in the fourth gospel, 113; present at the discourse given by Jesus on the Mount of Olives shortly before the crudityion 115; present in before the crucifixion, 115; present in the garden of Gethsemane, 123; stood by the cross of Jesus, 126; the Ephesian Christians in after times loved to exalt him, 133; he saw dreams and visions, 140; his memories of Jesus mingled with imagination, 175; the extraordinary force of style which he sometimes reaches by the most simple language, 175, 176; the excessive vehemence of his character, 176; hi practice of wearing (no doubt in religious services) the plate of gold which was assigned in the book of Exodus to the high priest, 176; his mode of celebrating the passover different from that which was customary, and the reason of his so celebrating it, 176, 177; a story told about him by Clement of Alexandria, 177, 178; his entrament Alexandria, 177, 178; his statement of the doctrine of the Incarnation, 245 (see also Gospel of John, under heading Gospels); quoted by Roger Bacon, 350; rebuked by Jesus Christ when he wished to call down fire from heaven on the inhospitable Samaritans, 398. The incidents, Mark ix. 38-41, and Mark x. 35-45, are not mentioned in this treatise

John the Presbyter, II. 47 John Ball, II. 338, 339 John Erigena, II. 302, 347 John Gaunt, II. 302, 547 John Hyreanus, see Maccabees Johnson, Dr. II. 446 Joiada (Jewish high priest), I. 363, 364, Joiakim (Jewish high priest), 1. 382 Jonah (prophet), 1. 277, 11. 89 Jonas (reformer), 11. 408 Jonathan (son of Saul), 1. 254, 255 Jonathan (otherwise Johanan, high priest), I. 382

Joram or Jehoram (king of Israel), I. 275, II. 292 Joseph, I. 218, 220; favourite son of Jacob, 229; his romantic story referred to, 230; the agreement which he is represented to have made between Pharaoh and the Egyptians as regards the land hardly to be approved of, 230; yet a man of great ability and worth, 230; his death in Egypt, 232; probably the subject of national songs, 247

Joseph of Arimathæa, 11. 127, 134, 140 Josephus, dwells, in his Antiquities, on the military aspect of the character of Moses, I. 235; whether he believed in the miracles of the Exodus, is doubtful, 236; quotes the history of the Exodus from Manetho, 237, 238, 240; an authority on part of the history after Zerubbabel, 348, 357; uncritical in his treatment of ancient records, 362, 363; yet gives some trustworthy information not to be found elsewhere, 363-366; which, however, has to be given up by those who think Zerubbabel contemporary with Cyrus, 383; our sole authority for Jewish history in the third century B.C., 385; charges the Samaritans with recreancy, 390; describes to us the later Jewish sects (Sadducees, Essenes, Pharisees), 406

Essenes, Pharisees), 400
Joses (brother of James), 11. 135, 136
Joshua, 1. 219, 246, 394
Joshua (high priest), see Jeshua
Joshua, book of, 1. 222, 247
Josiah (king), the reform of religion in
his reign, 220, 221, 294–300, 302; the
gallant but imprudent act by which he
met his death. 303, 305; the praise met his death, 303, 305; the praise of him by Jeremiah, 307; his reform undone afterwards, 307, 308. (See also 389 and II. 306, 444)

Jowett, Benjamin, 1. 161, 168, 175, 182 Judæa, 1. 341, 342, 347, 349, 356, 358, 365, 390, 11. 117, 120, 160, 178. (See Judah)

Judah, tribe and kingdom of, a rival to Ephraim, I. 250; accepts David as king, 258; the jealousy of the other tribes, when David had become king over all Israel, excited against Judah, 259; the tribe of Judah fascinated by the memory of David, 263; unswervingly lead to be 150 and 267. ingly loyal to his line, 267; the Biblical historians were of this tribe, 268; a king of Judah, after the division of the kingdom, appears in alliance with a king of the ten tribes, 270; the prophets of Judah sowed the true seed of a future development of the world, 274, future development of the world, 274, 275, 277, 278; the kingdom of Judah doubtful whether to join the alliance of Syria and Israel against Assyria, but does not do so, 281-284, 286, 287; assailed by Sennacherib, and delivered after serious losses, 289-291, 293; the religious temperament of the people of Judah in the reign of Josiah described, 295, 296; the reform of religion in that reign, 299; the exultation of the people of Judah at the fall of Nineveh, 304; Judah, after the death of Josiah, tyrannised over by Egypt, relapsed into idolatry, 305by Egypt, relapsed into idolatry, 305–307; Judah overcome and carried into captivity by Nebuchadnezzar, 309; prophecies of a restoration of Judah, 310; of the reconciliation of Judah 310; of the reconciliation of Judah and Ephraim, 312, 354, 355, 357; the reconciliation frustrated, 358; briefly mentioned, 321, 345, 360, 389,

494

INDEX

390; "The Lion of the tribe of Judah," II. 52. (See also Jews, Judæa) Judas (Iscariot), II. 79, 122, 124-126, 142 Judas (Maccabæus), see Maccabees Jude (apostle, and author of epistle), Jude (apostie, and author of II. 27, 79
Judges, book of, I. 242, 247–249
Judith, book of, I. 345, 367
Julius I (pope), II. 224
Julius I (pope), II. 396
Julius Cæsar, see Cæsar Jumna (river), 1. 37 Juno (Roman deity), 1. 193 Jupiter, the highest deity in the religion of ancient Rome, nobly entitled Jupiter Optimus Maximus, r. 193, m. 206 Justification by Faith, m. 386, 399-401, Justin Martyr, II. 46, 47, 56, 186 Justinian (emperor), II. 197, 251, 252, 346 Juvenal, I. 214 Kaaba, temple at Mecca, containing 360 idols, II. 265; visited by Mohammed and 2000 followers peacefully, 273; the idols demolished the succeeding year, 274 Kaftan, German theologian, 11. 445 Kant, the beginner of a new spirit in philosophy, I. x; the originator of the nebular hypothesis, 9; a further characterisation of him, II. 440, 441 Kapilavatthu, birthplace of Buddha, I. Keble, 11. 446; referred to on page 70 but not named Kepler (astronomer), 11. 417 Khadîja (wife of Mohammed), 11. 265–267, 270, 277 Khama (Buddhist monk), 1. 72 Khubilai (or Kubla) Khan, 1. 135, п. 283 Khulagu, 11. 283 Kidd's Documents Illustrative of the Continental Reformation, II. 389-392
Kings, books of, I. 222, 259, and frequently afterwards; for the time of their composition, I. 347. (See also II. 242) Knox, 11. 413 Korah, sons of, supposed to have written some of the psalms, I. 386
Koran, II. 266–268, 270, 272, 275, 277, 279, 284, 285, 292
Koreish, the clan to which Mohammed belonged, II. 265; hostile to him, 269–271; his peaceable agreement with them, 273; incidents of his war with them, 274–276 Koster, one of the inventors of printing, п. 357 Köstlin's Life of Luther, II. 397, 407 Kretzschmer, Fräulein, II. 359 Krishna, Hindu deity, 1. 55 Kshatriyas, see Caste

Kwang-Tsze, follower of Lâo-tsze, 1. 124, 131, 133 Lacordaire, 11. 435 Lamarck, I. 19, 20 Lamennais, II. 435 Lamentations, book of, I. 313 Lane-Poole, Stanley, II. 290, 327 Lanfranc (archbishop), II. 303 Langland, William, author of Piers the Ploughman, II. 340 Langton, Stephen, archbishop and cardinal, the chief promoter of Magna Charta, II. 335, 336

Languedoc, II. 364, 366, 443

Lanjuinais (French author), II. 428

Lâo-tsze, Chinese philosopher, born 604 B.C., not so famous as Confucius, but more original, I. 120; his system, called the Tâo, dwells upon the im-palpable nature of creative or originapapare hattee of treative of originative power, 121; quotations illustrative of this, 121–123; one of his maxims was "recompense injury with kindness," 123; his death much lamented by his followers, 124; his defect was the underrating of active defect was the differentiating of active energy, 125; his interview with Confucius described, 125; an interview of a follower of his with Confucius described, 132. (See also II. 57)
Laplace (astronomer), I. 9, 10, 13
Laplace Roman deities. I. 192 Lares, Roman deities, I. 192
Las Navas, battle in Spain, 1212 A.D., in
which the Moors were defeated, II. 327 Latimer, bishop and martyr, 11. 413 Latins, 1. 192, 197, 202 Layard's Nineveh and Babylon, 1. 278 Lazarus, II. 10, 11, 34, 50, 51 Lecky, W. E. H., II. 430 Legge, Dr. I. 113, 119, 121, 124, 125, 128, 133 Legnano, battle of, II. 344 Leibnitz, 11. 417 Leo I (pope), 11. 220, 236, 240 Leo I (pope), 11. 260, 295 Leo X (pope), 11. 394, 396, 397 Leo the Isaurian (Byzantine emperor), п. 260 Leonardo da Vinci, II. 359 Leonidas (Spartan king), I. 157 Leonides (Christian martyr), II. 199 Lepanto, battle of, II. 345 Lessing, II. 436 Levi (apparently=the apostle Matthew), II. 43, 79 Leviticus, book of, 1. 238; has a passage recognising human sacrifices as lawful, 249; the greater part of the book (but the passage just referred to is an exception) written after the Babylonian captivity, 11. 444 Licinius (Roman emperor), II. 201
Life, mysterious, I. 4; the problems connected with, 8, 9; may possibly be existent in sun and stars, and a cause

Kunda, disciple of Buddha, 1. 74

of the energy inherent in those bodies,

INDEX

495

13; a divine purpose manifested in the development of life, 27, and not absent in the development of beings outside man, 28; the death of Jesus a source of eternal life, II. 122, 454; terrestrial life originally derived from the life which is in the sun; the relation of this fact to the Christian doctrine of a Fall, 462-464. (See also 1. ix, x, xiii, xiv) Linen paper, when first manufactured, II. 357 Linguet (French author), II. 427, 428 Lisseh, Chinese prime minister, I. 130 Livy, I. 191, 195, 199-202, 215 Locke, II. 417, 449 Lodge, Sir Oliver, I. xiii, xiv Lollards, II. 338, 339, 410 Lombards, II. 257, 259; Lombard cities. п. 344 Longinus, Neoplatonic philosopher, critic, and statesman, II. 196 Lord's Supper, the, 11. 121, 122, 143, 384, 386, 387 Lot, Abraham's nephew, 1. 227 Louis IX (king of France), II. 320, 323, Louis XIV (king of France), II. 426 Lucius III (pope), II. 366 Luke, II. 29, 101, 111, 147-150, 160, 165. (Compare "Gospels" and "Acts") Lupus (bishop of Troyes), II. 220 Luther, Martin, leader of the movement which we call the Reformation, II. 378; his view as to the divine maintenance of the Church, 385; the objection which he raised to the indulgences of a twofold character, first, to the indulgences in themselves, secondly, to the sale of them, 385–388; a history of the controversy, showing that the church of Rome did in the end give up the sale of indulgences, though not the indulgences themselves, 393; but before the church of Rome gave up the sale of indulgences, Luther

Lyons, martyrs of, II. 197 Lysander (Spartan admiral), I. 157

him, 412, 413

Mably (French author), II. 427, 428 Macaulay, Lord, II. 430 Maccabees (the family), Mattathias, the father, I. 390-392; Judas, the third son (peculiarly called Maccabæus),

had been cast out of the church; the history of this, 394-397; Luther's

history of this, 594-591; Luville protest against the burning of heretics (though he sanctioned persecution of a minor kind), 398; his doctrine of Justification by Faith, 399-401, 420;

a general account of his career after his breach with the church of Rome, his merits and his faults, 402-409; the relation in which Calvin stood to 392 sqq.; Eleazar, the fourth son, 392; John, the eldest son, 392; Jonathan, the youngest son, 392, 393; Simon, the second son, 393; John Hyrcanus (son of Simon), 393, 394, 403; the family are also called Asmoneans, and gradually passed away in the first century before Christ, 403. (See also II. 59, 292)

Maccabees, books of, I. 389, 390, 393, 401, 404

Macdonell, professor, I. 37, 38, 42, 44, 94

Madagascar, 11. 287

Magadha, a country (or people) visited by Buddha, I. 60, 61, 72

Magi, their history obscure, 1. 78, 79; not mentioned in the Gáthas, though probably lying behind the Gáthas, 80; honoured Zoroaster (who was one of them) supremely, 89; recognised the underlying spiritual "essence" of every being, called Fravashi, 90; mentioned by Herodotus as a tribe of the Medes, 90; the Magi of Babylon a subordinate 90; the Magi of Babylon a subordinate branch, not much devoted to Zoroaster or to Ahura Mazda, 91; these are found at Jerusalem, mentioned by Ezekiel and Jeremiah, and were the source of Mithraism, 92; the true Magi of Media were at their purest and best when the Median empire was at its height, in the seventh century B.C. and early in the sixth century, 93; their doctrine was then a spiritual pantheism of a peculiar kind, 93; they discarded temples, altars, and images, and taught men to worship on the tops discarded temples, altars, and images, and taught men to worship on the tops of mountains, 94, 95; this was an advance on the Aryan polytheism, 95; they were probably not Aryans, 95; they differed from Zoroaster in that they worshipped fire, especially in the luminaries of heaven, 95, 96; they advised the destruction of idol temples near lake Kaêkasta, 97; their misfortunes, and the temptations to which they and the temptations to which they were exposed, when Cyrus conquered Media, 559 B.C., 99, 100; their flattery of Cambyses and rebellion against him, 101, 102; their subjugation by Darius and the Persians, 102, 103; they were hated by the Persians, and ashamed of their own name, which only occurs once in the whole Austra ashamed of their own name, which only occurs once in the whole Avesta, 104; yet they managed by subtle arts and curious superstitions to impose their religion on the Persians, 104, 105; their exposing their dead to be eaten by birds, 105; they readmit the Aryan polytheism into their religion, 106, 107; sank into obscurity after Alexander's conquest of Persia, 107; but their religion, which claimed the name of Zoroastrian, revived under the name of Zoroastrian, revived under the Sassanians, 226 B.C., and though overthrown by the Mohammedans,

496

survives in purified form with the Parsis, 108. (See also II. 58)
Magna Chafta, II. 334-337
Magnesia, II. 181
Magyars, II. 298, 343
Maher-shalal-hash-baz, I. 283-286
Mahmud of Ghazni, Moslem invader of India, II. 328
Majorca, II. 351, 353, 354
Malachi (prophet), II. 92
Mâlek Ibn Ans, Mohammedan doctor, II. 281 n. 281

Malpighi (biologist), II. 417 Mamelukes, II. 324

Mammoth, I. 2, 29 Manasseh (king of Judah), I. 220, 293– 296, 301

Manasseh (the Jewish son-in-law of Sanballat), I. 365, 366
Manda, a wild tribe of central Asia, called Scythians by the Greeks, who destroyed Nineveh, I. 99, 100, 303

Manetho, see Josephus Manichæanism, n. 368 Manzoni (novelist), n. 435

Mâra, in Buddhism, the tempter, 1. 64, 68,

Marathon, battle of, I. 155, 163, 355 Marcion, a celebrated Gnostic, II. 176, 187, 190

Marco Polo, II. 287, 356

Marcus Aurelius, Roman emperor and Stoic philosopher, I. 4, 214; II. 337 Mark, mentioned in the first epistle of Mark, mentioned in the first epistle of Peter, II. 165. (For his gospel, see "Gospels")
Mars (Roman deity), I. 193
Marseilles, I. 145
Martineau, James, II. 447, 448
Maruts (Hindu deities), I. 38

Mary (mother of Jesus), not, at first, a believer in the divine mission of her son, II. 81; but afterwards she was so, 102; stood by his cross, and the evidence must lead us to think that she visited the tomb, 134-139; the first indication noted of the transcendental glory afterwards assigned to her, 139. (See also 359, 387)

Mary Magdalene, II. 72, 134, 135, 137, 139

Matilda (countess), II. 317 Mattathias, see Maccabees

Matthew, apostle, II. 79. (See also 29, 39; and compare "Gospels") Matthew (or Matthias) of Janow, II.

Maurice de Saxe, II. 428 Maurice, F. D., II. 467 Maximian (Roman emperor), II. 201

Maximus (Roman emperor), 11. 236 Mayor, professor Joseph, 11. 136

Mazzini, п. 435 Месса, п. 265, 266, 269–271, 273–275 Media, Median empire, 1. 90-97, 99-103, 289

Medina, originally called Yathrib, 11. 270-276

Melanchthon, II. 401, 406 Meletians (schismatics), II. 231 Melik Shah (Seljuk sultan), 11. 290 Menander (Gnostic), 11. 185–187

Mencius (Chinese philosopher), 1. 113, 114,

Menenius Agrippa (Roman statesman), 1. 198-200

Merib-baal, the true name of Mephi-

bosheth, i. 251 Merz, Dr J. T., i. 20, ii. 441 Meshach, i. 403

INDEX

Messiah, I. 401, 404, II. 108, 112, 155; for the oratorio the *Messiah*, II. 423, 424

Mesue of Maridin, Arab physician, II. 287

Metaphysics, I. x, xi Mexico, II. 416

Meyer, professor Eduard, 1. 98, 353, 356 Miall, L. C., author of Early Naturalists,

п. 347 Micah (prophet), I. 249, 277, 279 Michael Angelo, II. 359 Midianites, I. 227, 234, 242, 247 Milan, edict of, II. 201, 226

Milinda, Buddhist king of Greek origin,

r. 76 reforming preacher at Prague,

Militz, r

Mill, James, II. 448
Mill, John Stuart, II. 448
Mills, professor, I. 79-81, 83-85
Milman's History of Latin Christianity,
II. 311, 361
Milkindan J. 157

Miltiades, I. 157
Milton, I. 158, 172; II. 5, 6, 413, 417
Minerva (Roman deity), I. 193
Miracles, I. i, xii, xiii; the Old Testament miracles briefly discussed, and their strongest support, the book of Deuteronomy, shown to be inadequate, because written (or begun to be written) in the reign of Josiah, 216–223; the miracles of the Exodus really a disparagement to Moses, 234, 235; the miracles of Elijah are not recorded either in a contemporary, or in a consistent, narrative, 272, 273; the destruction of Sennacherib's army due to pestilence, 289; the rigidity of the later Jews a consequence of their belief in miracles, 387, 388; the prophecies in the book of Daniel discussed, and the miracles touched on, 396-403; the gospel miracles considered as a sup-port of the doctrine which separates the original nature of Jesus Christ from the original nature of every other man, II. 8; the miracles of healing, which have a measure of truth in them, do not support this doctrine, 10; of the other miracles, that which occupies the crucial position is

INDEX

497

the physical resurrection of Jesus, 11, 12; the resurrection is shown, both by the inconsistency of the gospel narratives relating to it, by the account of the conversion of Paul in the Acts, and by various expressions in the epistles of Paul and Peter, to have been an event occurring in the spiritual supersensuous sphere, not in the visible world, 14-18; some further elucida-tion of this topic, continued through the rest of chapter XVI; the question as to the cause of the disappearance of the body of Jesus from the tomb touched on, 134; the unfavourable and misleading effect which the belief in miracles has had on our estimate of Simon Peter, 154; the reason why the Jewish authorities rejected Jesus lay in their belief in miracles, 153, 157; the belief in miracles hindered critical inquiry in the early Church, because it tended to make the whole subject of religion appear outside human knowledge, 207; doubt in miracles began in England, but exmiracles began in England, but extended with far greater vehemence to France, 425; and, with more careful criticism, to Germany, 445 Miriam, I. 244 Mithra, Mithraism, I. 90-93, II. 200, 206 Mitra (Hindu deity), I. 38 Moabites, I. 227, 244, 247, 255, 258, 259, 264, 309, 339, 341, 359, 361 Mohammed, general remarks on his religion and on his personality, II. 263, 264; born in the year 570 A.D. at Mecca.

264; born in the year 570 A.D. at Mecca. and in his twenty-fifth year married a wealthy lady of the Koreish clan, Khadîja, whose agent he had been, 265; in his fortieth year, at a time when he was greatly dissatisfied with the idolatrous religion of his countrymen, a conflict arose in his soul, and he heard a voice bidding him "cry in the name of the Lord!" 266; he feared that he was possessed, but his wife encouraged him, 266, 267; he began to preach in Mecca, and made some converts, but was met with much derision, 269; his uncle, Abû Tâlib, though not a convert of his, yet supported him, 270; he and his followers were subjected to great privations, 270, till at last he escaped with them to Medina, 271, an event called the Hejra (see Hejra); both his wife and his uncle had died before this took place, 270; a certain fault in his preaching is noted, 272, yet his extraordinary ability and success in governing is noted as well, 273; he destroys the idols in and around Mecca, and wins the submission of many Arabian tribes, 274; some of his acts cannot be approved of, yet his character must be accounted lofty and heroic, 275–277; after the death of Khadija, he adopted the polygamy which was customary in his nation, 277; the most signal difference between the teaching of Mohammed and the teaching of Jesus Christ is noted. teaching of 277, 278; his religion warlike, yet warlike rather through circumstances than on principle, 277, 278; the military successes of his followers after his death, 278; he acknowledges the

humility of Christians, 279
Mohammedans, see Islam
Mohammed II (sultan), conqueror of

Constantinople, 11. 325 Molière, II. 417

Mommsen, 1. 207-209

Monastic orders, see Monks

Mongols, II. 283–287, 324, 325, 331,

onier Williams, Sir M., 1. 38, 42, 47, 55 Monier

Monks, in the Buddhist religion, r. 64, 65, 70–72; in the Christian religion, r. 219, 236, 240; the first monastic community (as distinguished from bermits) originated with Basil bishop of Cæsareia, 243; Persian monks, 251; the Benedictine order of monks was the first instance of Christian beneficence on a large scale, 252-260; the quiet of monasteries tended in some ways to foster the intellect, 293, 294; the celibacy of monks did increase their missionary power in the rough times after the fifth century, 310; yet in the later centuries it would have been better if the severity of the Benedictine rule had been mitigated, 360, 361; valiant monks of the Eastern church, 325, 326, 333 Montalembert, II. 252–255, 435

Montesquieu, 11. 427 Montucla, 11. 294

Morley, Lord, II. 430

Morley, Lord, II. 430
Moscow, II. 326
Moses, indebted, in some respects, to
Egypt, I. 34; not the author of the
book of Deuteronomy, 221-223; did
not originally circumcise his own
children, 233; his part in the deliverance of the Israelites insignificant if
we believe the miraculous history,
worthy and noble if we discard the
miracles, 234, 235; a warrior, 235;
a religious patriot, 236; great in
organisation, a military leader, lawgiver, and ethical instructor, 239;
his leadership of the Israelites during
the Exodus and desert wanderings, the Exodus and desert wanderings, 239-242; the author of the main substance of the ten commandments, 243; he made the ideals of Abraham a great practical force in the world, 243; his death, 244. (See also 263,

M D. A. II.

498

INDEX

272, 292, 293, 295, 296, 298, 394, and II. 19, 29, 99, 153) Moulton, professor, I. 83-85, 88, 89, 91, 92, 98, 104, 110
Mu'âwiya (caliph), II. 281
Müller, K. O., on the History of the Dorian race, I. 143
Müller, Max, I. xii, 36, 41, 45
Münzer, leader of rehellione recents in Münzer, leader of rebellious peasants in Germany, 11. 405

Nabal, 1. 257 Nabonidus, king of Babylon, 1. 303 Naboth, 1. 275 Nahum (prophet), 1. 304, 305 Napoleon, 11. 445 Narses, Roman general under Justinian, ıı. 251 Nathan (prophet), I. 252, 261, 262, 266 Nathanael, II. 31, 48 Nazareth, II. 61, 70, 71, 80, 102; also frequently in the phrase "Jesus of Nazareth" Nazareth

Neander, General History of the Christian Religion and Church, translated by Joseph Torrey, I. xii, II. 198, 199, 225, 234, 315, 316, 333, 347, 348, 350, 351, 354, 355, 366, 367, 374

Nebuchadnezzar, mentioned in the Dinkards, a Zoroastrian work of mediæval times, I. 110; for the Biblical mention of him, 305, 307-311, 313, 337, 344, 346, 396, 397

Nebular hypothesis, I. 9-11 Nehemiah, I. 332, 336; sent by Arta-xerxes Mnemon to rebuild the walls of Jerusalem, 361; the work completed in 52 days, 362; his legislation, 362; his date misrepresented by Josephus, 363; opposed by Sanballat, 364; he banished the priest who married a daughter of Sanballat, 364; the importance of this event, 365; he separates certain persons from the priesthood, 373; he, and he only, has the title Tirshatha, 374; his catalogue, 376, 377; the final conclusion as to his date, 381;

his reforms referred to, 387 Nehemiah, book of, I. 336, 348, 349, 358, 361-364, 367, 368, 371-379, 381, 382, 385

Neoplatonism, 11. 192, 193, 196 Nero (Roman emperor), the "beast" of the Revelation, 11. 54, 55; his perse-cution of the Christians, 165, 174, 178.

cution of the Christians, 105, (See also 185, 367)
Nestorianism, 11. 239, 240
Nestorius, 11. 240
Netherlands, 11. 346, 415, 416
Nethinim, 1. 367, 368, 371
Nevers, dean of, 11. 366 Newman, Francis William, 11. 156, 447, 467 Newman, John Henry (cardinal), 11. 446, 467

Newton, Sir Isaac, n. 417, 429. (See also Dedication of this work)

New Zealand, I. 2 Nibelungen Lied, 11. 357

Nicæa, II. 333 Nicæa Creed, II. 1, 2, 5-7, 11, 35, 185, 214-216, 218, 223-225, 227, 229, 230, 234, 422

Nicephorus Blemmydes, a courageous abbot in the Eastern empire, II. 333

Nicolas I (pope), II. 309, 331 Nicolas V (pope), II. 347 Nicomedia, II. 227. (See also Eusebius of Nicomedia)

Nineveh, I. 278, 294, 303-305, II. 89, 285

Nirvâna, 1. 58, 62, 65, 67, 75 Nizam-el-Mulk, minister of a Seljuk sultan, п. 290

Noah, II. 18, 27 Nonconformists, II. 413, 415, 457 Normans, II. 300, 310, 317 Numantia, I. 203

Numbers, book of, more correct than the book of Deuteronomy in certain respects, r. 222, 236; yet it contains legends, 223; referred to, 241, 244, 302, 387; the final compilation of the book, 347

Nuremberg, II. 398, 409

Oldenberg, author of Buddha, translated by William Hoey, I. 64, 65, 70–72 Olives, Mount of, I. 264, II. 108, 115, 122 Olympia, the games here fostered a feeling of unity among the Greeks, 1. 145

Omar (caliph), one of the earliest sup-porters of Mohammed, II. 270, 281 Ommeyads, one of the earliest lines of caliphs, reigning at Damascus, 290, 291; a branch of this line afterwards reigned

in Spain, 327 organisation, the force and meaning of the word, I. 3-5, 7, 8; the power inherent in it, 13, 14; the cosmical significance of it, ix, x, xiii, II. 462. Caste system of the Hindus shows real but crude organisation, I. 50. Organisation among all mankind, in spiritual as well as in material matters, was a problem first undermatters, was a problem first undertaken by the Christian Church, II. 203; the effectiveness of organisation in the mediæval Church, 259; a reference to the municipal organisations imperial Rome, 283

imperial Rome, 283
Organisms, living, a subject of physical science, though the full force of the organising principle has been thrown into the background by scientific inquirers, I. 3, 4; Lamarck's theory as to their origin, 19, 20; Darwin's theory as to their origin, 21; an incompleteness in this theory recognised by Darwin himself, 23, 24; a further consideration of the subject, 25–27; pre-human organisms not destitute 27; pre-human organisms not destitute

INDEX

499

of spirituality, 18, 24-26; Buddha's view respecting organisms, I. 66
Origen, a Father of the Church, characterised by greater freedom of thought than was common, II. 179; he had something of the intellectual Greek spirit, 192; believed that life existed in the heavenly bodies, 193; believed in the pre-existence of the human soul, though not in the transmigration of souls, 194; says that God deals with men with a view to their eternal interests (in each case), not merely to their interests in this present life, 195; accused of heresy, and his doctrines disallowed, three centuries after his death, 197. (See also 199, 200) Orphic religious societies, 1. 151, 152, 209 Osarsiph, a name given to Moses by Manetho, 1. 237 Othman (caliph), II. 281 Otto I (German emperor), II. 310, 343 Ottoman Turks, II. 325, 331, 332 Overbeck (German critic), 11. 185 Paley's Horæ Paulinæ, II. 467 Palmer, E. H., Oriental scholar, II. 266,

Pantheism, among the Hindus, r. 42, 43; among the Magi, 93, 94. (I regret that I have omitted in these volumes to mention the great modern pantheist, Spinoza)

Papacy, II. 209; a discussion as to the authority of the Papacy 379-383 Papas (ancient Christian Father), II. 29,

Parables, 11. 87, 88, 90, 106, 107, 111; parables in act, 110 Paris, II. 340

Parliament, II. 337, 339 Parmenides (Greek philosopher), I. 163, 183, 184

Parsis, I. 78, 89, 108
Parthia, Parthians, I. 89, 103, 108
Pascal, II. 417, 434
Passover, II. 91, 121, 176, 177
Patmos, II. 55, 176
Patricians and publishers I. 108, 201

Patricians and plebeians, I. 198-201, 204,

Patrick, the apostle of Ireland, 11. 252 Paul (apostle), Saul his Hebrew name, 11. 158; his conversion described, and the reasons given for regarding it as a fact of the spiritual, not of the material, order of things, 16-21, 158, 159; a passage from one of his epistles quoted explanatory of this view, 25; his pre-Christian days referred to, 19, 153, 158, frail in body, 73, his vieit 153, 158; frail in body, 73; his visit to Arabia, escape from Damascus, and visit to Peter at Jerusalem, 159; his visions, 140; his determination to convert the whole Roman empire to Christianity, 159; it was peculiarly due to him that Jews and Gentiles were

on an equality in the Christian Church, 161; in many respects his teaching was identical with that of the other apostles, but he went beyond them in equalising Gentiles with Jews, 162, 163; his visit to Rome and his death in Rome, probably preceded the visit and the death of Peter, 164, 165; was right in his exaltation of the spiritual kernel of religion over its outer form, 166, 167, but not right in denying the merits of his own nation in their merits of his own nation in their past history, 167, 168; his theological motive for this disparagement, 168-170; the Acts an imperfect account of his missionary career, requiring to be supplemented by his epistles, 170; superior to Peter in genius, but not in heroism, 170; the enistles ascribed to him, except that genius, but not in heroism, 170; the epistles ascribed to him, except that to the Hebrews, probably all genuine (the difficulties as to the pastoral epistles noted and considered), 171; epistles noted and considered), 171; some striking quotations from his epistles given, 171, 172; his merciful temperament as regards the eternal destiny of the wicked, 172, 173; his authority (along with that of Peter) appealed to by the Roman church after his death, 177; his doctrine of the spiritual body, 191; praised by Longinus, 196; equal to Peter as an apostle—the bearing of this on modern controversies, 381, 383. (For his doctrine see also 7, 8, 36, 245)
Paul III (pope), II. 391, 410
Paul of Samosata (heretic), II. 199
Paulus, H. E. G. (German critic), II. 30
Peasants' revolt (in Germany), II. 405

Peasants' revolt (in Germany), 11. 405 Peisistratus (Athenian despot), 1. 153 Pekah (king of Israel), 1. 278, 281–284,

Pelagius (heretic), II. 240, 241 Pelagius II (pope), II. 257
Pelasgians, I. 138, 142, 143
Penances, in India, I. 48, 53; in the Christian Church, II. 387

Penates (Roman deities), 1. 192 Pentateuch, 1. 406, 11. 19, 150, 156, 157,

Concaceuen, 1. 406, II. 19, 150, 156, 157, 163, 443. (See also the separate books, Genesis, Exodus, &c.)
Pentecost, II. 26, 139, 142, 143, 145, 155
Pepin (father of Charlemagne), II. 259, 309

Pepin (son of Charlemagne), 11. 299, 345 Peræa, II. 104 Pericles, I. 156, 157

Perigord, Perigordians, their adverse feeling towards king Louis IX of France, and the reason of it, 11. 341

Perpetua, female saint and martyr, II. 198, 199

Persia, 1. 78-110, 154-156

Persius (Roman poet), a highminded Stoic, I. 214 Personality, the source of it mysterious,

32 - 2

500 INDEX

I. 6; not definitely ascribable to the mysterious nature of God, 8 Peru, II. 416
Perugino (painter), II. 358, 359, 423
Peter (apostle), see Simon Peter
Peter Candiano IV (doge of Venice), II. Peter of Cluny, II. 322 Peter the Hermit, II. 320, 322 Peter Lombard, 11. 356 Petrarch, 11. 357 Petrarch, II. 357
Pharaohs of Egypt, the builders of pyramids, I. 4; the Shepherd kings, 230, 232; the oppressor of the Israelites, 233; Menephthah, under whom the Exodus took place, 234, 240; Pharaoh-Necoh, who defeated Josiah, 303, 305
Pharisees, I. 406, 407, II. 19, 35, 59, 78, 89, 97, 104, 108, 113, 114, 122, 131, 166, 382 166, 382 Philadelphia, 11. 181 Philageiphia, ii. 101
Philip (apostle), ii. 79
Philip IV (king of France, called "the Fair"), ii. 354, 370
Philip II (king of Spain), ii. 327 Philip of Macedon, 1. 158 Philippi, 11. 148 Philistines, 1. 247, 249, 250, 255-258, 261, 342 Phocas (Byzantine emperor), 11. 258 Phoenicians, possibly the first devisers of an alphabet, r. 31
Pilate, ri. 122, 125
Pindar (poet), r. 151, 152, 163, 209
Pisa, ri. 353
Pistis Sophia (Gnostic treatise), ri. 186, 187
Plant life, r. 25 Platæa, battle of, 1. 155, 355 Plato, reports the saying of the Delphic oracle about Socrates more correctly than Xenophon, 1. 160, 161; his dialogues narrating the trial, imprisonment, and death of Socrates, 163; his testimony to the intellectual character of Socrates to the intellectual character of Socrates apt to be misunderstood in modern times, 164; his representation of the desire of Socrates "to justify the ways of God to man" profound and true, 168–172; his truthfulness as a witness vindicated in other ways, 172 sqq.; the brilliance of his style, 174; his account of the loving nature of Socrates, 175, 176; his account of the teaching of Socrates respecting immortality proof Socrates respecting immortality probably in substance correct, 179-181; remarks on various dialogues, 182, 183; he was a literary artist and systematiser, 186; a criticism of his Republic, 185-187; his personal career touched on, 188; his serious religious tone, 187, 188, 209, 210; received honour from some early Christian writers, but was not understood, II. 179; his great influence on Neoplatonism, 192. Platonic dialogues named: Apology, 1. 163, 170, 173, 176, 179, 181, 185, 186;

Crito, 163, 179; Phædo, 163, 168-172, 177, 179-181, 184; Republic, 171-173, 182, 183, 185-187; Symposium, 174, 175; Theages, 176; Gorgias, 182; Parmenides, 183; Ion, 186; Laws, 187 Pliny, I. 110, 195 Plotinus, II. 192-194, 196 Plutarch, I. 32 Poitiers, battle of, II. 340 Pola, mentioned as a sect of the slave Pola, mentioned as a seat of the slave trade, 11. 299 Poland, 11. 283, 320 Polybius (translated by Evelyn S. Shuckburgh), 1. 204, 205 Polycarp (bishop of Smyrna), 11. 46, 47, 176, 197 Polycrates (bishop of Ephesus), II. 176, 177 177
Polytheism, in Babylonia and Egypt, I. 32, 33; in India, 37, 38, 40, 42, 44; in Iran (Persia), 88, 93–95, 107; in China (a mitigated form of it), 115, 119; in Greece, 137, 138, 140; modified in a monotheistic sense by Æschylus and Sophocles, 161, 162; still more by Socrates, 163, 166–168; in Rome, 192, 193, 195; Greek and Roman polytheism compared by Mommsen polytheism compared by Mommsen, 207-209; among the Israelites, 248, 258, 265, 293-296, 299, 305, 307, IL 306 Pompey, 1. 211, 403 Porphyry (neoplatonist), 11. 196, 216, 444 Porsena, I. 195 Portuguese, II. 287, 329, 416
Poseidon (Greek deity), I. 137
Prague, II. 373, 374, 377
Prajapati, highest Hindu deity in the most ancient times, I. 41, 42, 56 Prayer, natural to anyone who believes in God, I. 8; possible in the case of men in their very earliest stage, 17, 18; something analogous may even be experienced by animals, 18; practised by the early Hindus, but with something mechanical conceived in it, 40; with more true feeling in the Katha-Upunishad, 48; prayers by Zoroaster, 81, 82, 85; an ambitious prayer found in the later Avesta, 107; prayer according to Chinese religion, 115, 119, 128; recognised in Greek poetry and philosophy, 162, 167, 168; among the Romans (as explained by Mommsen), 208; in Abraham, 227; in Moses, 234, 325; in David 202. 235; in David, 263; prayer attributed to Solomon, 266; in Isaiah, 280; in the author of the Lamentations, 314; in Jeremiah, 315; in the prophet of the exile, 331; in the psalms, 341, 342, 346, 347; in Zechariah, 352; what we ought to think about prayer to Jesus Christ, or prayer to the holy departed, as distinguished from prayer to the invisible God, II. 37; the prayers of Jesus in his childhood, 70;

INDEX

501

exhortations of Jesus to men to pray, 75, 79; his own prayer in the garden of Gethsemane, 123; his declaration as to the power of his own prayer, 124; concerning prayers of our own to Jesus Christ, 128; the prayer of Stephen to him, 152; and of Paul, 159; the prayer of Perpetua, 198; prayer against Arius, 233; the necessity of prayer for bringing harmony into the relations of men with each other, 241; the view of Athanasius, respecting the prayer of Jesus in the garden of Gethsemane, inadequate, 247, 248; prayer as inculcated by Mohammed, 263, 264, 269; as valued by a monarch of the eastern church, 296; in Baber, the Moslem ruler of India, 328; in Jeanne d'Arc, 342; in Roger Bacon, 350; in Raymund Lull, 352; in Huss, 372; in Luther, 408; the German classical writers and philosophers have not realised it sufficiently, 440-442; but Schleiermacher approached more to doing so 442; vet exhortations of Jesus to men to pray, 440-442; but Schleiermacher approached more to doing so, 442; yet neither he nor Ritschl nor the followers of Ritschl placed it altogether in its proper central position. in its proper central position, 443, 445. (See also 469, 470)

Pre-existence of man, I. 180, 181, II. 37,

Printing, the discovery of, II. 357 Priscillian (heretic and martyr), II. 236 Proclus (Neoplatonist), II. 239

Procopius, 11. 251 Property, questions relating to, II. 74–76, 105–107, 279, 432, 433
Prophet of the Exile, the, author of the

last twenty-seven chapters of the book of Isaiah, I. 279; a century and a half later than Isaiah, 316; proclaims Cyrus as the restorer of Jerusalem and Judah, 318; derides the fallen Babylon, 321; exhorts Israel (i.e. the Jews) to have courage and leave Babylon, 319, 320, 322, 323; his mysterious prophecy of a redeemer, 327; exhorts men to be humble before God, 330; he himself accompanies the party who leave Babylon and reach Jerusalem, 332, 333; his sorrow at the ruined state of city and temple, in contrast with his previous ideal prophecies, 332, 333; it looks as if he returned to Babylon to get fresh recruits for Jerusalem, 333; regards a temple as unnecessary, and yet looks forward to its restoration, 334; his name unknown, 334; the Jews, although they valued his writings, ignored his personality, and why they did so, 380, 381; quoted by Jesus Christ, II. 71; his prophecy taken by Jesus Christ as marking out the line of action for himself, II, 108, and compare (for a more general reliance on prophecy), 124; references to this are

made, 1. 329, 11. 92, 93; greatly relied upon by the apostles, 162. (See also 58, 60, 66)
Proverbs, book of, 1. 266, 267

Psalms, some, not many, psalms probably attributable to David, though hardly in their present form, I. 262, 263; the greater number of them written during the century which witnessed the return from the Babylonian captivity, or shortly afterwards, 338-347, 353; their historical importance, 384; the titles to the psalms prefixed later than the time of Ezra, and therefore untrustworthy, 385, 386; a Maccabean psalm mentioned, 395; the 119th psalm expressive of the reverence for the law felt by the Jews after the captivity, II. 19; the psalms quoted in the temptation of Jesus, 67; quoted by Paul, 168. (See also 444) Psychical Society, II. 22 Ptolemæus (Gnostic), II. 187 Ptolemies (kings of Egypt), I. 209, 335, 336, 366, 367, 388, 389 Ptolemy (ancient astronomer), I. 189, their historical importance, 384; the

Ptolemy (ancient astronomer), I. 189, II. 288 Purgatory, II. 387, 393 Purim, feast of, I. 344 Pusey, Dr E. B., II. 446

Pûshan, one of the Hindu names for the

Sun-god, I. 38, 56 Pythagoras (famous Greek philosopher), I. 147, 148, 152, 161, 163, 186

Rabelais, 11. 417 Rachel (wife of Jacob), I. 230
Racine (dramatist), II. 417
Radagaisus, heathen assailant of the
Roman empire, II. 238
Radium, I. 9, 12; its effect referred to,

Raphael (painter), II. 359 Ratisbon, Diet of, II. 409 Ratisbon, Diet of, II. 409
Rawlinson, Sir Henry, I. 103, 104
Raymond V (count of Toulouse), II. 363
Raymund Lull, born at Majorca, 1236
A.D.; lived a worldly life, married and had children, II. 351; received an inward conversion in the thirtieth year of his age, and resolved to consecrate himself to the service of Christ, 352; and to the conversion of the Saracens by a literary work which should be translated into Arabic, 352; this was during the period of the crusades, and

he came finally to the conclusion that the method of the crusades was mistaken, 352; became himself a missionary to the Saracens in Africa, and suffered in the cause, 353; in the year 1311 A.D. persuaded the council of Vienne that professorial chairs for teaching eastern languages (for mis-sionary purposes) ought to be founded

502 INDEX

354; in 1314 A.D. crossed over for the third time to north Africa, to the city of Bugia, and there received the crown of martyrdom, 354; his body was carried over to Majorca, and buried there, 354; a quotation from his writings, 355; a comparison of him with Francis of Assisi, 362
Raynal (French historian), II. 427, 428 Raynier Sacchoni, an inquisitor who once had belonged to the Albigenses, II. 366 Razes, Arab chemist, II. 288 Reformation, incidentally mentioned, II. 209, 257, 280, 282, 319, 324, 334, 337, Reformation era, dealt with in chapter xxv, r. 378-418. The title "Reformation" may be retained, though only imperfectly correct for the movement intended by it, 378; the question put, whether that movement should be regarded as intrinsically wrong from the first, by reason of the divine commission which (it is alleged) the Roman church has received, 379; a negative answer given to this question, with reasons assigned, 380-383; the further question then dealt with, whether Luther's actual protest against Rome was just or not; answered in the affirmative, because Luther's protest against the sale of indulgences was absolutely required, and was accepted in the end by the church of Rome itself, 384-393; the deeper questions involved in the indulgences questions involved in the indulgences touched on, 387, 388; the general course of the Reformation, apart from its origin, treated, 394-414; the counter-Reformation, in which the Jesuits were prominent, 410-412; the sequel of the Reformation, 415-418; the correlation reached that the standard control of the Reformation, 415-418; the correlation reached that the standard counterparts are sequentially as the standard counterparts are sequentially as the sequential counterparts are sequentially as the sequent the conclusion reached, that though some loss took place through it, the gain of it exceeded the loss, 418
Rehoboam (king of Judah), I. 265, 267
Renaissance, II. 185, 395, 396
Rénan, II. 55 Repentance, I. 407, II. 59-61, 70, 84, 401 Revelation, book of, I. 405, II. 21, 47, 49-56, 139, 175 Revocatus (martyr), II. 198
Rezin (king of Syria), I. 281-284, 287
Rheims, II. 301, 342
Richard I (king of England), II. 323
Richard II (king of England), II. 340
Picholica (cardinal), II. 415 Richelieu (cardinal), II. 415 Ridley (bishop and martyr), II. 413 Rig-Veda, see Hindu sacred writings Ritschl (German theologian), II. 445, 4 Robert (king of France), II. 302, 311 Robert Guiscard, II. 317

the shelter of imperial Rome, r. 191; the situation of primeval Rome valuable, both for commerce and for defence, 192; the religion of the Romans a polytheism, but yet the worship of Jupiter Optimus Maximus involving some touch of monotheism, 193; the wisdom of one of their early kings Servius Tullius in creating kings, Servius Tullius, in creating the comitia centuriata (a voting assembly), 194; the Romans over-come, but only momentarily, by king Porsena, 195; Cicero goes beyond the truth in declaring that the Romans excelled all other nations in piety and in acceptance of the rule of the immortal gods, 195; it was true that they were more precise than other nations in external worship, 196; the prudent and enlarged patriotism of the Romans, 196, 197; the gradual reconciliation of patricians and plebeians in the state, 197–200; the moderation and sanity of the Romans was marred by their relentless de-termination that no other state should termination that no other state should rival theirs, 202; instances of this wrong disposition, 202, 203; the admiration of Polybius for Roman honesty, 205; but the expansion of Roman power in the second century B.C. increased the inequality between rich and roor, and was the cause of s.c. increased the inequality between rich and poor, and was the cause of bloody conflicts, 206, 207; the dignity of Roman religion emphasised by Mommsen, 207-209; Rome was willing to learn from the Greeks, and was greatly indebted to the Greeks, 209, 210; women had a more honourable position in Rome than elsewhere, 210; the extraordinary force of the character of Cæsar, who gave to the Romans four centuries and a half of Romans four centuries and a half of fair quiet and peace through the empire, 211; the great Roman (or Italian) authors, Virgil, Cicero, &c., 211-215; the Roman governing power exercised in favour of the Ptolemies of Egypt in the year 168 B.c. against Antiochus Epiphanes, 389; recognised in the book of Daniel, 397; at last, in the book of Daniel, 397; at last, through Pompey, obtaining dominance over the Jews, 403; the feelings of the Jews as to this, 403, 404; the primitive Roman religion had practically vanished by the Christian era, II. 58; the collision of the Roman empire, under Nero, with the Christian Church, and the wickedness of that emperor, 173–175; the conflict continued, 179, 185, 197–199; a lull of 42 years through the edict of Gallienus, 199, 200; the final desperate struggle, and the surrender of the Roman empire to Christianity, 201, 202; Rome still pagan at heart in the 202; Rome still pagan at heart in the

Romanes (naturalist), I. 23
Rome, the Romans. I, as a heathen
power: antiquity had its euthanasia,
and the heavenly earth was born, under

INDEX

503

time of Constantine, 228; fall of Rome before the barbarians, 237, 238, 244. II, as a Christian authority: visited by the two greatest apostles, Peter and Paul, II. 164, 165; the persecution in which those two apostles were slain, 165, 174; the authority of the church of Rome after this, 177, 180, 181; the bishop of Rome was influenced by Lenguis and opposed by Cyprian by Irenæus, and opposed by Cyprian, 200; the rise of the papacy noted, 209; the bishop of Rome supports Athanasius, 224; two combined causes Athanasius, 224; two combined causes raised the authority of the bishop of Rome to that eminence which the papacy succeeded in maintaining, viz. the destruction of the pagans of Rome by the Goths and Vandals (Christians though heretics), and the establishment of Constantinople as the main seat of the imperial power, 228; the popes Leo I, 220, 236, 240, Gregory I, 257–259, Leo III, 260, 295, Gregory VII, 313–319, specially noted; the sacking of Rome by Robert Guiscard the Norman, 317; by Robert Guiscard the Norman, 317; the temporary abandonment of Rome by the popes, 371; the condition of Rome at the time of the Renaissance, 395; a discussion of the intrinsic authority of the church of Rome, 379-384

Romulus, I. 191, 192
Rousseau, his services to mankind (in spite of personal faults) in vindicating the rights of the poor, II. 432-434

Rubruquis (missionary to China), 1. 133, 134

Rudolph of Swabia, 11. 317

Ruskin, John, 11. 447
Russia, the instructions left by one of the early Tsars of Russia to his sons, II. 295-297; the conquest of the eastern part of Russia by the Moslem Tartars, and its liberation after two and a half centuries, 282, 283, 325, 326, 334

Ruth, 1. 359; book of, 347

Sabatier, Auguste, II. 435

Sabatier, Paul, II. 435
Sabbath, the commandment inculcating this more valuable in the spirit than in the letter, I. 243; no doubt not ignored in David's time, though we have little information as to this, 264; mentioned with no special reverence by Hosea and Amos, and slightingly by Isaiah, but enjoined stringently by Jeremiah, Ezekiel, and the prophet of the exile, 330, 331; the reason being that the publication of Deuteronomy had taken place between the time of the earlier and the later prophets, 331; sabbath-breaking took place among the Jews of Jerusalem in the absence of Nehemiah the governor, and was

rebuked by him on his return, 364; the sabbath kept strictly in the time of the Maccabees, except when warfare made action compulsory on that day, 387, 394; the excessive literalness of the keeping of the sabbath by the Pharisees reproved by Jesus, II. acraments, see Baptism and Lord's

Supper Sacred Mount, I. 198, 199

Sacrifices, in India, 1. 40, 41, 44, 49, 52; in relation to Buddha, 58; among the Persians, 83, 88, 94; in China, 115, 120; in Greece, 140, 166, 173, 178; Greek and Roman sacrifice contrasted by Mommsen, 208; among the Israelites, 221, 222, 250, 252, 253, 272, 273; the attempted but not completed sacrifice of his son by Abraham, 227-229; the sacrifice of his daughter by Jephthah (and the parallel case of Agamemnon's daughter in Greek history), 228; reflections on the case of Jephthah, and on a singular passage in Leviticus, 248, 249; disparagement of sacrifice by the prophets, 277; sacrifices, except those in the temple at Jerusalem, forbidden by Josiah, 299; sacrifices offered by Israelites to heathen deities, 293, 307, 308, 333; the prophecy of sacrifices to be offered by all the nations to Jehovah at Jerusalem, 331; sacrifices disparaged by the psalmists, 345; the Jews of Elephantine in Egypt, who had been accustomed to offer burnt offerings in their local temple, were deprived of this right when they rebuilt this temple after its destruction by enemies, 356; mention of burnt offerings in the unhistorical chapters of Ezra and 1 Esdras, 367, 371, 372, 378; Antiochus Epiphanes commands the Jews to sacrifice to heathen gods, and Mattathias resists the command, 391; Judas Maccabæus restores the temple sacrifices, 392; the Jews refuse to retain the altar which had been descerated by heathen sacrifices, 395; that desceration, and the cessation of the learning acrifices referred to tion of the lawful sacrifices, referred to in the book of Daniel, 401; the attitude of Jesus towards sacrifices, II. 78, 109, 110; they were kept up by the early Jewish Christians for a certain period not wrongly, 156; the sacrifices of the law declared in the epistle to the Hebrews (and rightly) to be types of the self-sacrifice of Jesus Christ, 167 (see also 54); a Moslem reference to them,

Sadducees, I. 406, II. 59, 157, 382
Saladin, II. 291; recaptured Jerusalem from crusaders, 323; his character, 324
Salamis, battle of, I. 155, 156, 355
Sale (translator of the Koran), II. 281
Salama, II. 125, 126 Salome, 11. 135, 136

504

INDEX

Samarcand, II. 284, 286 Samaria (city or country), r. 271, 276, 285, 289, 299, 355, 356, 364, 365, 381, 394, rr. 100-102 Samaritans, the inhabitants, after the captivity, of what had been the kingdom of northern Israel, I. 339; divided in their sentiments towards the Jews, 339, 340; their leaders were halfheathen and from the first were apt to join other nations against the Jews, to join other nations against the Jews, 341; yet the Samaritan people began by being friendly to the Jews, 355–357; the breach between the two peoples began in the time of the prophet Zechariah, and was lamented by him, 358; Ezra must have been adverse to the Samaritans, though this is not explicitly said, 359; Nehemiah made the breach irremediable, 364, 365; the author of the book Ecclesiasticus parrowminded as regards Ecclesiasticus narrowminded as regards the Samaritans, 366; the history briefly summed up, 384, 385; Josephus speaks of the Samaritans in the time of Antiochus Epiphanes as recreant, but on grounds hardly trustworthy, 390; conquered by John Hyrcanus, 394; regarded with friendly feelings 394; regarded with friendly feelings by Jesus, though not as equal to the Jews, II. 48; they refused to allow him and the multitude following him to traverse their country, 101, 102; parable of the good Samaritan, 111; the apostles, in the time of the early Church, had some success in converting the Samaritans, 160; Gnosticism began among the Samaritans, 185-187; the Samaritan nation practically ro out by the emperor Justinian, 251 rooted Samite, six-threaded stuff, 11. 262 Samnites, r. 202, 203 Samuel, Judge of Israel, 1. 250; reluctantly anoints Saul as king, 250; the reasons for his reluctance in the main unselfish, 250; his quarrel with Saul afterwards due to their differing views as to Baal, and how we know this, 251, as to Baal, and now we know this, 251, 252; his crime against the Amalekites, 216, 217, 252, 253; the relation in which he stood to David, 253, 254. (See also 261, 272, 394)
Sanballat, r. 364, 381; mentioned both in the book of Nehemiah and in Josephus; hostile to the Jews. (See Sinuballit) Sanhedrin, ii. 134 Sanskrit, I. 34, 36, 41 Sapphira, 11. 148-150 Sappho, I. 145 Saracens, II. 259, 285, 352-354, 357. Sarasvatî (Hindu deity), I. 52 Sargon, king of Assyria, I. 289, 355 Sarpi (Fra Paolo), II. 345 Sassanians (Persian kings reigning from

the third to the seventh centuries A.D.), ı. 107, 108 Satan, II. 66 Saturnius (Christian martyr), II. 198 Saturnus (Christian martyr), II. 198
Saul, anointed as first king of Israel by
the prophet Samuel, I. 250; his quarrel
with Samuel afterwards probably
caused by his desiring unity of worship
with the Canaanites, to which Samuel
was opposed, 251–253 (the reasons
for this opinion given); his friendship
for David 254 and isology of David for David, 254, and jealousy of David, 255, 256; his death, 258; his slaughter of certain Gibeonites, 262; David's lamentation over him, 263; a reference to him, 342 Savitri, one of the Hindu names for the Savitri, one of the Hindu names for the Sun-god, I. 38
Saxons, II. 300, 303
Sayce, professor, I. 112, 229, 338, 396
Scepticism, chapter xxvI. throughout
Schiller, II. 437, 438, 440
Schleiermacher, II. 442, 443
Science, physical, compared and contrasted with human history throughout chapter I. (See History) chapter I. (See History) Scotland, Scotsmen, I. xi, II. 337, 413, 436 Scottain, Scotsmen, 1. XI, II. 357, 415, 436 Scythians, 1. 303 Secundulus (Christian martyr), II. 198 Secundus of Ptolemais, dissenting bishop in the Nicene council, II. 214, 225 Seljukian Turks, II. 290, 321, 324, 331, 332 Semitic races, I. 35, II. 286 Seneca, I. 214 Sennacherib (king of Assyria), I. 289, 290, 293, 303 Septimius Severus (Roman emperor), 11. Serbia, 11. 283 Sergius, a valiant eastern monk, II. 325, 326 Servetus, 11. 413 Servius Tullius, king of Rome, 1. 194 Sexual relations among Greeks Romans, 1. 145-150, 187, 210 Shadrach, 1. 403 Shakespeare, quoted, I. 278, II. 463; referred to, 324, 417 Shealtiel, I. 379, 380 Shear-jashub, meaning, "a remnant shall return (to God)," Isaiah's elder son, I. 281, 282, 286 Shechem, I. 267 Shelley, II. 448 Shepherd kings of Egypt (Hyksos), I. 229, 233, 237, 238 Sheshbazzar, 1. 326, 337, 370 Shiloh, 1. 248, 269 Shimei, 1. 262 Shintoism, I. 135, II. 425 Sidgwick, professor Henry, I. xiv, II. 298, 343 Sidon, r. 271, m. 84, 90 Sight, origin of, r. 26 Silk, cultivated in China in early days, r. 117; eggs of silkworm brought from

INDEX

505

China to Europe by two Persian monks II. 251; woven in Constantinople, 261 Silvanus, companion of Paul and Peter, II. 165 Simmias, a follower of Socrates, 1, 177, Simon of Gitta (called Simon Magus), п. 185-187 Simon (the leper), 11. 121 Simon de Montfort, 11. 337

Simon Peter, his call to be a disciple, II. 73; his call to be an apostle, 79; the healing of his mother-in-law, 43; his acknowledgment of Jesus as the Christ, 31, 32, 41, 44, 95; the words of commendation addressed to him by Jesus on that occasion quoted, 95; a discussion of the meaning and scope of those words, 379-383; the conclusion is that they have an exclusively personal bearing, and that no official implication lies in their meaning, 380; this interpretation of them is reinforced by certain other words addressed by Jesus to Simon Peter on a later occasion, 381, and by other considerations, 382, 383; the refusal of Simon Peter to believe the announcement by Jesus of the coming violent death of Jesus himself, and the reproof of him by Jesus on this account, 42, 96; no deep blame intended by this reproof, 96, 97; his presence at the transfiguration, 99; his utterance at that event, 100; his presence at the discourse delivered by Jesus on the Mount of Olives shortly before the crucifixion, 115; his presence in the garden of Gethsemane, and the words of Jesus to him there, 123; stated in the fourth gospel to have been the disciple who cut off the ear of the high priest's servant, 124; his denial, in the court of the high priest. that he was a disciple of Jesus, 129, 130; what we are to think of this denial considered, 130-134; the account of it in the synoptic gospels count of it in the synopsic gospess accepted, the account of it in the fourth gospel rejected, and the result is reached that he was not a coward, but the bravest of the twelve apostles, 134; he must have been at some time (on the evidence of his first epistle) present by the cross of Jesus, 126; the leader of the apostles after the death of Jesus, 129; a witness to the resurrection, but in a spiritual not a carnal interpretation of that event, 17, 18, 21, 22, 25, 26; he had visions of the risen Jesus, 139, 140; his address to the Jews on the day of Pentecost, 139, 145; his general conduct after this event, and his moderation that the Jews of the Jews of the had been determined by the Jews of the had been determined to the Jews of the had been determined to the Jews of tion towards the Jews, explained and defended, 146, 147; the narrative of the death of Ananias and Sapphira,

in which conduct not commendable is in which conduct not commendable is imputed to him, declared untrustworthy, 148-150; he accepted the heathen Cornelius as a disciple, 160; entertained Paul at Jerusalem, 159; was much influenced by Paul, and increasingly as time went on, 162-164, though vacillating in his conduct at Antioch, 163; probably did not meet Paul at Rome, though both apostles were there, 164, 165; was slain at Rome in the Neronian persecution, 55, 133, 165; the mention was stain at Rome in the Neroman persecution, 55, 133, 165; the mention of him by Ignatius and other early Fathers, 164; in the Clementine Recognitions, 307, 308; quoted, 419; characterised as a man, 153, 154; a merciful apostle, 149, 172, 173; as great a hero as Paul, though not so great a genius. 170

genius, 170 Simon Zelotes (apostle), 11. 79 Simon Zelotes (apostle), II. 79
Sinai, Mt, Sinaitic peninsula, I. 242, 296.
322, 388, II. 8, 19, 27, 153, 157, 169, 266
Sinuballit, the same name as Sanballat,
but a different person, I. 356, 381
Siricius, pope, II. 314
Sirven, French protestant unjustly treated,
II. 430, 431

11. 430, 431 Siva (Hindu deity), 1. 44 Slavery, 11. 218, 219, 331 Smerdis, 1. 102

Smyrna, II. 181 Sobieski, John, II. 320 Socrates, the magnitude and religious character of his influence, r. 137; the duty of restraining intemperate desires strongly held by him, 150; the recognition of his wisdom by the Delphic oracle, 160, 161; the spirit of trust in the Gods is in him, as it had been in Pindar, Æschylus, and Sophocles, 163; his firmness and tenderness generally admitted, the question of his intellectual power raised, 164; the influence of Xenophon has tended to make this side of him ignored, 164, 165, 168; but it is expressed by Plato, 168-172; it is expressed by Plato, 168-172; further reasons advanced for accepting the testimony of Plato on this point, 172-174; the general agreement of Plato and Xenophon as to the value which Socrates put on love, and as to other points, 174–177; in their respective accounts of the defence of Socrates before his judges, Plato is more exact than Xenophon, 178; the belief of Socrates in human immortality real, though coexistent with some doubt, 179–182; the opinion of Socrates concerning virtue put side by side with Christian belief in the way of comparison, 182, 183; his over-valuation of knowledge in the determination of moral questions, 183; his courage and general excellence, 184; in one point he may perhaps have

> 506 INDEX

exercised a misleading influence on Plato, 187; among all the Greeks he is the pre-eminent master, 190 (see also II. 58, 74); received honour from some early Christian writers, II. 179; his philosophy, had it been understood, world have been been to be also only Christian writers. would have benefited the early Church, 184; his belief that the heavenly bodies were not devoid of life mentioned, 194; his influence not prominent in Neoplatonism, 192; mentioned, 341; mentioned by Byron, 449
Socrates (ecclesiastical historian), II. 9,

212, 215–217, 223, 226, 227, 229, 230, 233, 234

Sodom and Gomorrah, 1. 218, 11. 81, 84 Solomon, at first a monotheist, 1. 220; a rebellion raised against him by Hadad, 259; a magnificent and shrewd, but hardly a wise, king, 265; some remarks on the prayer which he is reported to have offered up at the dedication of the temple, 266; his relation to the book of Proverbs, 266, 267; reduced many of the Canaanites to slavery, 267. (See also pages 269–271, 274, 284, 343, 345, 346, 350, 366)

Solon, the first author of the greatness of Athens, I. 152-154, 156
Soma, a plant deified by the Hindus, I. 37, 88

Sona (disciple of Buddha), I. 72, 73 Song of Songs (canonical book), I. 366 Sophocles, I. 161–163, 188, 209 Southey, Robert, I. 44

Sozomen (ecclesiastical historian), 11. 223,

Spain, II. 282, 287, 326–328, 331, 346, 415, 417
Spalatin (secretary of the elector Frederick of Saxony), II. 395

Spanish Armada defeated, II. 415
Sparta, Spartans, the chief Dorian city,
governed nominally by two kings,
really by the ephors, I. 144; the
Lycurgean legislation made the Spartans narrow but faithful, 145; in one respect more pure than other Greeks, respect more pure than other Greeks, 149; ultra-conservative, 150; guilty of certain murderous acts, 151; they set Athens free from a despot, 153, 154; valiant in Persian wars, 155; rivalry and war with Athens, 157; generous after their victory over Athens, 157, 158; their own supremacy over Greece lasted only one generation, 158. (See lasted only one generation, 158. also II. 337, 341)

Speech, faculty of, the most characteristic distinction between man and the inferior animals, 1. 15, 29; the manner

in which it originated, 16-18
Spencer, Herbert, his merit in bringing into clear light the principle of evolution, and the philosophical elements in science generally, 1. 5; his doctrine of an Infinite and Eternal Energy from which all things proceed, xiii, 6; his view stands in close neighbourhood to true religion, 7; a reference to him, п. 448

Spinoza, see Pantheism

Srôsh, an angelic being in the Zeroastrian religion, 1. 108, 109

Stadingi, 11. 369 Stanley, dean, 1. 241, 11. 295, 326 Stephen (martyr), 11. 19, 151-153, 158-

Stephen (bishop of Rome), 11. 200 Stephen, Sir James, 11. 411

Stilicho (Roman general), 11. 238, 239 Stoics, kept up a noble attitude of resolution in the world, I. 189; the explana-tion of their philosophy by Ferrier quoted, 212–214. (See also II. 192)

Stubbs, bishop, Documents, &c. II. 336 Sudras, see Caste

Sumerian languages, 1. 31, 112

Sun, the intrinsic nature and origin of, 1. 9-13; the conclusion drawn, that it is not in danger of dying out, 14; moreover, that as being a product of organising power, which we cannot but connect with life, it was probably the origin from which terrestrial life was derived, II. 462, 463. The belief that there is life in the sun was held that there is life in the sun was held by Socrates, II. 194, Plotinus, II. 192, 193, and Origen, II. 193. In Hindu mythology, the sun was a deity wor-shipped under various names, I. 37, 38, 56; worshipped also by the Magi and the Mithraists, 90–92, 95, but not by Zoroaster, 96; in China both observed scientifically, 113, and wor-shipped, 115; in ancient Greece a deity under the name of Apollo 138. deity under the name of Apollo, 138; the revolutions of sun and moon coordinated by Meton, 184; the prophets of Israel censured the worship of the sun, 92, 295

Sûrya, 1. 38 Susanna, book of, 1. 396

Swinburne (poet), II. 448

Switzerland, II. 346

Switzerland, II. 346
Syed Ameer Ali, II. 266, 270, 285, 286
Sylvester II (pope), originally named
Gerbert, II. 302; interested in intellectual studies, 347
Synagogues, after the Babylonian captivity took that place which the "high
places" had held before, I. 308, 346.
(See also II. 71)
Syria, Syrians, I. 258, 259, 278, 281, 282,
II. 265, 320, 321, 367, 388, 392, 393,
397

Tacitus, 1. 195, 215, 11. 55 Ta'if, city near Mecca, 11. 270
Tâoism, the philosophy of Lâo-tsze, of singular merit, but corrupted afterwards, 1. 120-124

INDEX

507

Tarquinius Priscus (king of Rome), 1. Tarquinius Superbus (king of Rome), 1.
193-195 Tarsus, II. 161, 259 Tartars, II. 282, 283, 325, 326 Tasso, 11. 417 Tatian, author of a Diatessaron, II. 47 Taxation, excessive in the later years of the Roman empire, 11. 219 Telang, K. T., translator of the Bhagavadgîta, 1. 55 Telemachus (heroic monk), 11. 219 Telescope, II. 358 Templars, order of, II. 354, 370, 371
Temples (heathen), of the veiled Isis, I. 32; in Babylonia, 33; in Egypt, 33, 101; in India, 48 (house of Yama); the Magian religion in Persia would not have them, 94, 95; but the Persians who remained in the old Aryan religion had them, 97, 102; in China, 120; in Greece, 140 (Delphi); 144 (Athens), 153 (Delphi); in Rome, 193; ancient heathen shrines remaining among the Israelites, 247, 270, 293. Templars, order of, II. 354, 370, 371 among the Israelites, 247, 270, 293, 299; heathen temples built by Solomon, 265, by Ahab, 271 mon, 265, by Anab, 271
Temples (among Israelites, Jews, and Samaritans), at Shiloh, 1. 248, 269; at Jerusalem (Solomon's temple), 92, 242, 259, 265, 266, 268–270, 280, 292, 297, 299, 305, 307, 308, 331, 333, 337, 346, 350; the temple built shortly after the early return from the captivity. 346, 330; the temple built shortly after the early return from the captivity, 318, 334, 336, 337, 343-346, 350, 384; Zerubbabel's temple, 335, 336, 338, 348-354, 359, 364, 374, 379, 384, 386, 389, 390, 392, 395, 400, 401, 403, Herod's temple, II. 32-34, 61, 92, 109, 111, 114, 152, 156, 159, 178; Jewish temple in Egypt in the fifth century before Christ, I. 356; shrines set up by Jeroboam son of Nebat in set up by Jeroboam son of Nebat in northern Israel, 268–270, 277; Samaritan temple at Gerizim, 365, 390, 394 Tennyson, II. 6, 450 Terrien de Lacouperie, 1. 111, 112 Terminus (Roman deity), 1. 208 Tertullian, 11. 200 Testament of the Twelve Patriarchs, 1. 405 Thabîr, Mt, 11. 267 Thaddæus, apostle, apparently the same as Jude, II. 79
Thales (Greek philosopher), I. 147, 163
Thebes, Thebans, I. 157–159, II. 341
Themistocles, I. 156, II. 77 Theobald, archbishop of Canterbury, 11. 335 Theocritus, 1. 209 Theodora, wife of the emperor Justinian, Theodore, archbishop of Canterbury, 11.

Theodoric (king of the Ostrogoths), II. 238, 242, 255
Theodosius (Roman emperor), II. 235, 239, 243, 252
Theodosian Code, II. 235
Theognis (bishop), II. 216, 225
Theonas (bishop of Marmarica), an Arian bishop of the council of Nices at 1214 bishop at the council of Nicæa; II. 214, Theophilus (bishop of Antioch), the first writer who actually named the apostle John as author of the fourth gospel, 11. 47 Thermopylæ, battle of, 1. 155, 157 Thibet, II. 287 Thirty Years' War, II. 415 Thirty Years war, II. 410
Thomas (apostle), II. 79
Thomas à Becket, II. 338
Thomas à Kempis, II. 360
Thomas Aquinas, the most famous of
the Schoolmen, II. 355, 356 Thucydides, r. 139, 151, 190 Tiberius (Roman emperor), 1. 397, 11. 59 Tigris (river), 1. 39, 8 Timur, 11. 283, 325, 328 Tintoretto (painter), 11. 359 Titus (Roman emperor), 11. Tobit, book of, 1. 367, 396 Tolstoi, 11. 30 Torrey, professor, r. 348 Torricelli, physicist, m. 417 Torture in courts of law, m. 219, 220, 331 Toulouse, II. 363
Tours, archbishop of, II. 311
Tours, battle of, referred to but not named, II. 259, 278 Tralles, n. 181 Transmigration of souls, 1. 49, 66, 11. Treves, 11. 232 Tribunes of the plebs, I. 199-201 Trinity, doctrine of, 11. 37, 353 Trojan war, 1. 139, 143, 145, 148 Tughril (Sultan), 11. 332 Tunis, 11. 320, 353 Turanians, welcomed by Zoroaster, 1. 87; afterwards his foes, 100
Turks, II. 289. (See also Seljukian Turks, and Turks (Ottoman)) Turks (Ottoman), 11. 320, 323, 325, 331, 332, 345, 395 Tyre, Tyrians, 1. 258, 266, 11. 84, 90 Ulfilas, a Christian bishop of the Arian heresy, converter of the Goths, and translator of the Bible, II. 242 Uljaitâ Khan, an enlightened Mongol, и. 286 United States, II. 424, 434 University of Paris, II. 354; Oxford, 354; Salamanca, 354; Prague, 373 Urban II (pope), 11. 320

Uriah (prophet of Judah), I. 306 Uriah the Hittite, I. 217, 260 Urim and Thummim, I. 302, 373, 374

Uzziah (king of Judah), 1. 280, 281

508

Vaisyas, see Caste

INDEX

Valens (Roman emperor), 11. 235 Valens (Roman emperor), II. 233
Valentinus (Gnostic philosopher), II. 187
Valerian (Roman emperor), II. 199
Vandals, II. 220, 238, 240, 317
Variation in living organisms, I. 18–21
Varuna (Hindu deity), I. 38
Vasco di Gama, circumnavigator of the
Cape of Good Hope, II. 357
Vatatzes, John Ducas (Greek emperor),
II. 333 н. 333 Veii, 1. 202 Venice, 11. 299, 345, 359 Vertebrate creatures (origin of), I. 26 Victor, bishop of Rome, II. 181, 200 Vienna, scene of defeat of Turks by John Vienna, scene of deteat of Talling Sobieski, II. 320
Virgil, I. 117, 211, 212, II. 250, 268
Virgin birth (the question of), II. 38
Vishau (Hindu deity), I. 38
Vistaspa, the royal patron and convert of Zoroaster, I. 79, 82, 89; his conversion dated by the Pahlavi texts either as 631 B.C. or 595 B.C., 97; the opinion of Ammianus Marcellinus the same as opinion of Ammianus Marcellinus adopted, that he was the same as Vistâspa or Hystaspes, the father of the great conqueror Darius, which implies a date slightly later than either of the two mortioned above. the two mentioned above, the objection to this, from the silence of the Behistun inscription respecting Zoroaster, answered, 98; he was a young man at the time of his conversion, 100; if identified with the father of Darius, he helped Darius in subduing his enemies, 103; the identification discussed and vindicated, 109, 110 Vitalian (pope), 11. 259 Vitello, early scientific writer, a Pole, п. 349 Viviers, the monastery to which Cassio-Viviers, the monastery to which Cassiodorus retired, II. 255, 256
Vladimir II, Russian Tsar; his will quoted, II. 295–297
Voltaire, his revolutionary spirit in religion, II. 425, 426; the persecution to which he had been subjected, 427; to which he had been subjected, 427; not a profound thinker, 429; but his merit in the way of clear intellect and the inculcation of simple industry, 429; his still greater merit in the abhorrence of cruelty which he exhibited and taught, 429-431; his fault, both in conduct and teaching, in his attitude towards women, 431, 432; the political results of his teaching

Waldenses, 11. 368, 369, 371 Walid (one of the caliphs of Damascus), п. 281 von der Vogelweide (early Walther German poet), II. 357 Warde-Fowler, W., I. 191-194, 209

the political results of his teaching,

Wat Tyler, 11. 338 Wellhausen (German critic), 11. 444 Wesleyanism, II. 446
West, E. W., I. 101, 104, 106, 108–110
Whewell, W., II. 294, 349
Whitby, synod of, II. 9
Wilberforce, Samuel (bishop), II. 466.
William I (king of England), II. 303 Williams Jackson, professor, 1. 87, 104, Wilson, Sir R. K., 11. 433 Wisdom, book of, I. 366, II. 195 Wittenberg, II. 389, 404, 405, 408 Word, the, II. 54, 212, 228, 246, 247 Wordsworth, II. 345, 446 Worms, Concordat of, II. 319; Diet of, 404, 409 Writing, art of, the great value of, and the characteristic which most dis-tinguishes civilised from uncivilised tinguishes civilised from uncivilised man, 29; a development of the sculptural art, 29; hieroglyphs the earliest form of it, 30; the origin of it in Babylonia and Egypt, 31; Chinese writing derived from these, and never attaining to an alphabet, 31, 112; the Phoenicians may have been the first inventors of an alphabet, 31. first inventors of an alphabet, 31; the first inventors of the art were religious races, 32; the art needed mutual friendliness among men to bring it to perfection, though the first use of it generally to celebrate warlike victories, 33; writing unknown in India before the eighth century B.C., and looked upon with suspicion even after that time, 36; Abraham, Isaac, and Jacob unacquainted with the art of writing, 224

of writing, 224
Wulstan (bishop), II. 303, 304
Wycliffe, II. 338, 339, 371, 372, 410

Xavier, 11. 412 Xenophanes (Greek philosopher), 1. 163 Xenophon, 1. 149; he laments the want of true chieftainship over the Hellenic race, 158; a passage respecting Socrates, 161; he does not give the intellectual side of Socrates, but does give the practical side, 164, 165; a remarkable passage from him quoted remarkable passage from him quoted in regard to the religion of Socrates, 166–168; on the whole his testimony respecting Socrates agrees remarkably with that of Plato, 170, 171, 173–175, 177, 181, 182, 184, 187; where he differs from Plato, he sometimes had the adventage sometimes times has the advantage, sometimes not, 165, 172, 178; his own character as a man and a writer, 165

Xerxes, I. 155, 156; shown to be the same name as Ahasuerus, 338. (See also 339, 344, 350, 363, 370, 384, 396)

Yâjñavalkya, 1. 46, 59 Yama, son of Vivasvat, 1. 88

INDEX

509

Yima, son of Vivahvant, 1. 88 Yoga, I. 47, 48, 61 Young, E. M., II. 255

Zacchæus, II. 107, 142, 308 Zacharias (pope), II. 299 Zaid, II. 269

Zechariah (prophet), I. 349; distinguished among the prophets as expressing God's approval of the Jews, 351; he praises Zerubbabel and the high priest Joshua, 351; predicts peace and happiness for Jerusalem, 352; resembles in tone the 107th and 118th psalms, and many of the subsequent ones, 353; celebrates the dedication of the temple by Zerubbabel, 354; prophesies the union of Judah and Ephraim and their victory over the surrounding nations, 354, 355, 357; sees his prophecy frustrated, and is pained thereby, 357-359; his prophecies after this are tender but difficult and perplexed, 359 (See also 379, 384, and 11, 29) (See also 379, 384, and m. 92, 108, 389)

Zedekiah (king of Judah), 1. 309, 310,

313

Zendavesta, see Avesta Zendist, 1. 80

Zephaniah (prophet), 1. 304, 305 spinaman (propiet), 1. 304, 305 erubbabel, the question of his date put, whether under Cyrus and Darius son of Hystaspes, at the close of the fifth century B.C. or under Darius Nothus, a hundred years later, 1. 335, 336; the later date followed, 337; the 2nd and 3rd chapters of Erre which Zerubbabel. 2nd and 3rd chapters of Ezra, which support the earlier date, unhistorical, 337, 338 (but the main argument against them is given in Appendix 1 to chapter xIV, pages 367-379); the psalms shown to be eloquent of the true history, 338–347, 353; so also the Assuan papyri, 353; the return of Zerubbabel from Babylon to Jerusalem, 348, 349; the merit of Zerubbabel in building and dedicating the temple celebrated by the prophets Haggai and Zechariah, 350-354; the descent of Zerubbabel from the ancient kings of Judah, 354, 379, 380; he appears to have missed an opportunity for conciliating the Samaritans, who in his time were not hostile to the Jews, 356; the breach between the two peoples began either at the close of his life or shortly afterwards, close of his life or shortly afterwards, 357, 358; the history of Sanballat, as told by Josephus, confirms the later date for Zerubbabel, 364, 365; as also the fact that he is considerably after Sheshbazzar, 370; certain arguments against the later date met, 379—282. A remarking sterry short his in-383. A romantic story about him in the first book of Esdras referred to, 369 Zeus, chief deity among the Greeks, the

religious sentiment towards him, 1. 162,

164; this sentiment renounced in later times, 188. (See also 78, 137, 140, 141, 207) Zion, I. 286, 306, 314, 325, 333, 340, 345,

Zion, I. 286, 306, 314, 325, 333, 340, 345, 354, II. 58
Zoroaster (Zarathustra), his history obscure, I. 78, 79; the Gathas (the oldest part of the Avesta contain biographical notices of him, 79; his call to be a prophet, 81; his family name Spitama, 81; Vistâspa, his royal patron, and Frashaostra, his intimate friend, mentioned, 82; his prayer to Ahura Mazda (i.e. to God), 82; his feeling is truly monotheistic, in spite of his dualistic creed, 82, 83; his of his dualistic creed, 82, 83; his belief in immortality, 84; his view as to a consummation of religion, 85; his birth was in Media, but his preaching in the east of Iran, 88, 89; compared and contrasted with Buddha, 86, 87; and contrasted with Buddha, 86, 87; he attacked the old corrupt Aryan religion, 88; he endeavoured, with the help of Vistaspa, to found a peaceable community, 89; he was one of the Magi, greatly honoured by them, but not their founder, 89, 90; greater that the Magi, 92, and 90; greater than the Magi, 92; not a worshipper of Fire, 96; his date preferably to be held early in the sixth century B.C., 99; his death at Balkh, when that city was taken by the Turanians, about 540 B.C., 100; the reason why he is not mentioned in the Behistun inscrip-

tion, 98, or by Herodotus, 110 Zoroastrianism, 1. ix, 98, 107, 108, 11. 57, 190, 280

Zoroastrian writings: (i) Avesta, including Gâthas, the oldest part of the Avesta, poetry, but with historical elements, I. 79–88, 96, 98; the character of the Gâthic dialect briefly discussed, 110; later Yasnas, written consciously as hymns, I. 80; frequently pantheistic in sentiment, 93, 94 (this illustrated by a quotation); Vendtdad, gives a fantastic representation of Zoroaster, 80, 89; the general unworthiness of this book, with certain parts excepted from this condemnation, 105, rom this condemnation, 105, 106; Yasts, as fantastic as the Vendůdůd, I. 80; but a sincere passage respecting Zoroaster quoted from them, 89; have strong traces of the old Aryan polytheistic religion, 94, 106, 107; their poetry is better than their morality, 107. (ii) Pahlavi texts (mediæval Persian), I. 78, 97, 99, 108–110. The treatises named or The treatises named quoted from are the Bundahis, the Dînkard, and the Dînâ-Î-Mainôg-Î-Khirad (Opinions of the Spirit of Wisdom)

Zwickau, prophets of, 11. 405 Zwingli, 11. 405, 407, 410