

STATISTICS.

By the census of 1871, in Great Britain there are returned as deaf and dumb 19,236.

Table I. shows the number of deaf and dumb persons in the United Kingdom in 1871, with the proportion which they bear to the whole population.

Census, 1871.	Number of Deaf and Dumb.	Total Population.	Proportion to Population.
England and Wales	11,618	22,712,266	1 in 1972
Scotland	2,087	3,381,018	1 in 1610
Ireland	5,554	5,402,759	1 in 975
Islands of the British Seas ..	.77	144,638	1 in 1879
Total	19,236	31,619,681	1 in 1644

The above, compared with the returns of the census of 1861, with an increase of population of 2½ millions during that decennial period, will show an absolute decrease of 1075 deaf mutes, viz., 718 persons in England and Wales, 248 in Scotland, 99 in Ireland, and 10 in the islands of the British seas.

Census, 1861.	Number of Deaf and Dumb.	Total Population.	Proportion to Population.
England and Wales	12,226	20,066,224	1 in 1640
Scotland	2,335	3,062,294	1 in 1311
Ireland	5,633	5,798,967	1 in 1026
Islands of the British Seas ..	87	143,447	1 in 1649
Total	20,311	29,070,932	1 in 1432

These figures afford an indication that causes are at work which are diminishing the extent of deaf-muteism in the country; such as direct sanitary improvements, general attention to the laws of health, and more skilful treatment of the diseases which result in deafness. Of the 11,618 deaf mutes in England and Wales in 1871 (including those described as dumb) 6262 are males and 5256 are females. In Scotland, out of the 2087 deaf mutes, 1133 are males and 954 females, of whom 1016 were ascertained to have been so from birth, while 1071 became so in after life from various causes. The number of deaf and dumb persons in Ireland is 5554, viz., in Leinster, 1318; Munster, 1590; Connaught, 882; and Ulster, 1764.

The instances of persons in the melancholy condition of being deaf and dumb and blind are more numerous than might be supposed; for the congenitally deaf are in a measure predisposed to the organic defect which results in blindness. No less than 111 persons were returned as deaf and dumb and blind; of these 20 were in special asylums and 26 in workhouses. In 1861 only 30 persons were described as blind and deaf and dumb.

As dumbness can only co-exist with deafness from birth or from early life, the number of deaf and dumb, unlike that of the blind, does not increase with age, but is highest immediately after the age when the epidemic diseases of children have been passed through.

Table II. shows concisely the locality, the date of establishment, and approximately the number of pupils in each of the institutions in Great Britain and Ireland.

Locality.	Date of establishment.	No. of Pupils.
London	1792	317
Margate branch	1862	
Hackney	1812	
Birmingham	1823	
Manchester	1825	
Liverpool	1827	
Exeter	1829	
Doncaster	1838	
Newcastle	1840	
Brighton	1841	
Bristol	1842	
Bath	1847	
Swansea	1852	
Llandaff	1857	
Hull	1870	
SCOTLAND.		
Edinburgh	1810	58
Donaldson's Hospital	1850	114
Glasgow	1819	114
Aberdeen	1819	30
Dundee	1848	30
IRELAND.		
Dublin, Claremont	1816	56
Roman Catholic	1846	282
Belfast	1831	93
Derry and Raphoe	1846	8
Total		2091

Table III. shows the number of deaf and dumb with their relative proportion to the entire population in the different countries.

Countries.	Date of Enumeration.	Number of Deaf and Dumb.	Population.	Proportion to population.
EUROPE.				
England and Wales	1871	11,518	22,712,266	1 in 1972
Scotland	1871	2,087	3,380,018	1 in 1610
Ireland	1871	5,554	5,402,759	1 in 975
Prussia	1871	24,488	41,058,196	1 in 1677
France	1853	29,512	35,783,170	1 in 1212
Belgium	1855	1,746	3,885,507	1 in 2226
Holland	1853	1,250	2,500,000	1 in 2000
Denmark	1834	630	1,225,807	1 in 1947
Norway	1835	1,091	1,065,825	1 in 977
Sweden	1840	1,989	3,054,728	1 in 1528
Sardinia	1834	4,778	3,775,927	1 in 769
AMERICA.				
United States	1870	16,150	38,558,000	1 in 2388
Nova Scotia	1871	441	387,800	1 in 879
New Brunswick	1871	306	285,694	1 in 933
City of Halifax	1871	27	29,882	1 in 1095
Prince Edward Isle	1861	68	80,857	1 in 1189
Newfoundland	1861	120	122,638	1 in 1022

(A. I.A.)

DEAFNESS. See EAR.

DEÁK, FRANZ (1803-1876), an Hungarian statesman, was born on October 17, 1803, at Kehida, in the comitat of Szalad. He sprang from an old noble family, of which he was the last descendant. Having studied law at the academy of Raab, he practised as an advocate in Szalad, and soon became a prominent figure at the meetings of the comitat. He represented Szalad in the Diet which met at Presburg in 1832 and lasted till 1836. By his earnestness and practical sagacity he made so deep an impression that he was in a short time recognized as leader of the opposition. The object of his policy was, on the one hand, to resist the encroachments of the central Government at Vienna on the rights of his country, and, on the other, to remove abuses which then made Hungary one of the most backward nations in Europe. He again sat for Szalad in the Diet of 1839-40, and by skilful management effected a temporary reconciliation between the Imperial Government and the Reform party, of which he was the head. He gave deep offence, however, by the vigour with which he denounced the exemption of Hungarian nobles from taxation, as well as other injurious survivals of the Middle Ages; and when elected in 1843 he received such definite instructions from the constituency to vote in a reactionary sense that he declined to accept his seat. At a second election the Liberals exerted themselves so energetically that he was again appointed; but, on the ground that violence had been used in connection with his candidature, he once more refused to enter the Diet. For some years he lived as a private citizen; but he was everywhere regarded as the most influential Hungarian politician, and his party took no important step without consulting him. A project for a penal code which he drew up about this time was admitted in Germany, France, and England to be one of the most enlightened ever conceived. The excitement of 1843 caused the first symptoms of the disease of the heart of which he ultimately died; and during the rest of his life he always suffered more or less from ill health. On this account he could not enter the Diet of 1847; but next year, when revolutionary forces threatened to break up the empire, he was persuaded to take a seat vacated for him by one of the members for Szalad.

The emperor, alarmed by the dangers which surrounded him on every side, conceded in a number of measures, afterwards known as "the laws of 1848," every important demand Deák had ever made. The first independent Hungarian Cabinet, with Count Batthyanyi as president, was formed, and the ministry of justice was intrusted to Deák. In this office, during the few months he held it, he worked indefatigably; and he intended completely to reorganize legal administration. His plans, however, were

disturbed by the agitation of which Kossuth was the centre, and which aimed at changes of a more extreme character than he approved. He desired to maintain the relations of Austria and Hungary, and exercised his whole influence in favour of a good understanding between the two countries. Events decided against him, for Kossuth rose to power and began the war in the course of which the Hapsburg dynasty was formally deposed. Deák resigned his portfolio, and appeared in connection with the subsequent struggle only as one of the deputation which, on the approach of the Austrian army to Buda-Pesth, went to negotiate with Prince Windischgrätz. When the war was over, Deák was offered the post of Judex Curie; but he insisted that the laws of 1848 were still in force, and would have nothing to do with any system of government in which they were ignored. On the other hand, he discountenanced violent proposals, urging that the legal rights of the land could be secured only by legal means.

Hungary suffered deeply from the reaction which followed the revolutionary period, and it was clear that she only awaited a favourable opportunity to throw off the imperial yoke. The disasters sustained by Austria in the Italian war of 1859 suggested to the emperor the necessity of a change of policy; and the result was that in 1861 the Diet again met. This time Deák appeared as member for Pesth, which henceforth returned him at every election till his death. The Moderate party rallied round him, and after much discussion the address to the emperor drawn up by him was adopted. In this the Diet took its stand on the laws of 1848, and demanded the appointment of a Hungarian ministry; but at Vienna they were not prepared to give way so far. The imperial rescript was very hostile in tone, and the Diet was speedily dissolved. In 1865 fresh negotiations were begun, and they were powerfully promoted by a series of letters in the *Pesti Napló*, setting forth Deák's ideas as to the proper bases of reconciliation. Towards the end of 1865 the Diet was opened by the emperor in person. About six months afterwards it was hastily closed because of the approaching war between Austria and Prussia; but it reassembled on November 19, 1866, when Austria had been utterly defeated and seemed on the brink of ruin. The Radical party wished to take advantage of the general confusion by exacting terms to which the Austrian Government would never before have consented; but Deák maintained his former position, desiring no more than that the system which he considered the only legal one should be forced. His influence over the Diet and the nation prevailed; and he had the satisfaction of seeing Count Andrássy appointed president of an Hungarian cabinet and the emperor and empress crowned as king and queen of Hungary. The establishment of the dual system, which enabled the Austro-Hungarian monarchy to enter upon a new career after terrible humiliations and losses, was due to the efforts of Deák more than to any other cause, and the fact was gratefully acknowledged both by the mass of his countrymen and by the emperor.

For some years the Deák party continued the most powerful in the Diet; but the state of his health rendered it impossible for him to do much more than deliver an occasional speech on subjects of unusual interest. His last speech, in the summer of 1873, was on the relations of church and state; and he proclaimed himself in favour of the American system—"a free church in a free state." Before his death his party lost its hold over the nation; and in 1875 Tisza, a man of more advanced opinions, was called to the head of the Government. Deák died on January 29, 1876, at Buda-Pesth, after a long and painful illness. His death was regarded as a national calamity, and he was buried at the cost of the state amid manifestations of universal grief.

Hungary has produced no other statesman of equal distinction. He approached closely to the type which is supposed to be peculiarly English, holding fast vital principles, but always ready to accede to a compromise on matters of secondary moment. Intensely opposed to revolution, he was absolutely fearless when sure that he was standing on lawful ground, and pursued the political ideal he had formed with a persistence which has been rarely equalled. In youth his style as an orator was passionate and florid; but he ultimately became calm and deliberate, carrying conviction by command of facts, logical arrangement of ideas, and lucid statement. At all periods of his career he conveyed the impression of absolute sincerity and devotion to high and unselfish aims. He was of a genial disposition, remarkably fond of children, and with a gift of ready humour which made him as great a favourite in society as in parliament. (J. S.)

DEAL, a municipal and parliamentary borough and market town of England, in the county of Kent, eight miles N.N.E. of Dover and five miles by rail S.S.E. of Sandwich. It consists of three divisions:—Lower Deal, which is the most important, on the coast; Middle Deal; and, about a mile inland, Upper Deal. Though largely frequented as a sea-bathing place, the town derives its importance mainly from its vicinity to the Downs, a fine anchorage about eight miles long and six miles wide between the shore and the Goodwin Sands, in which large fleets of wind-bound vessels may lie in safety. The trade consequently consists largely in the supply of provisions and naval stores; though boat-building and a few other industries are carried on. The Deal pilots, limited by statute to the number of 56, are famous for their skill and daring. Among the public buildings in the town the most remarkable are St Leonard's Church in Upper Deal, which dates from the Norman period; the Baptist chapel in Lower Deal, founded by Captain Taverner, governor of Deal Castle, in 1663; the Deal and Walmer Institute, established in 1864; the military and naval hospital, and the barracks, which date from 1795. The site of the old navy yard is now occupied by villas, and the esplanade has been improved by the construction of a promenade pier. At the south end of the town is Deal Castle, erected by Henry VIII; and about a mile to the east is Sandown Castle, which owes its origin to the same monarch, and is of interest as the prison in which Colonel Hutchinson died in 1664. Walmer Castle, the official residence of the warden of the Cinque-Ports, is about a mile to the south. It has become intimately associated with the memory of the duke of Wellington, who died within its walls in 1852. Deal was possibly the site of a Roman station, but it has not received any definite identification. In the 13th century it was regarded as a subordinate member of the Cinque-Port guild; but even as late as the time of Henry VIII. it was still but a small village. Perkin Warbeck landed at this point in 1495. The castle was vainly besieged by the royalists in 1648; and in 1652 the Downs were the scene of Blake's victory over Van Tromp. Mrs Elizabeth Carter was a native of Deal. The population of the borough, which unites with Sandwich and Walmer in sending one member to Parliament, was, in 1871, 8009. The area is 1124 acres.

DEAN, Latin *decanus*, is derived from the Greek *δέκα*, ten; and whether the term was first used among the secular clergy to signify the priest who had a charge of inspection and superintendence over ten parishes, or among the regular clergy to signify the monk who in a monastery had authority over ten other monks, appears doubtful. "Decurius" may be found in early writers used to signify the same thing as "decanus," which shows that the word and the idea signified by it were originally borrowed from the old Roman military system.

The earliest mention which occurs of an "archipresbyter" seems to be in the 4th epistle of St Jerome to Rusticus, in which he says that a cathedral church should possess one bishop, one archipresbyter, and one archdeacon. Liberatus also (*Breviar.* c. xiv.) speaks of the office of archipresbyter in a manner which, as Bingham says, enables one to understand what the nature of his duties and position was. And he thinks that those are right who hold that the archipresbyters were the same as the deans of our cathedral churches. Stillingfleet (*Trenic.* part ii. c. 7) says of the archipresbyters that "the memory of them is preserved still in cathedral churches, in the chapters there, where the dean was nothing else but the archipresbyter; and both dean and prebendaries were to be assistant to the bishop in the regulating the church affairs belonging to the city, while the churches were contained therein." Bingham, however, following Liberatus, describes the office of the archipresbyter to have been next to that of the bishop, the head of the presbyteral college, and the functions to have consisted in administering all matters pertaining to the church in the absence of the bishop. But this does not describe accurately the office of dean in an English cathedral church. The dean is indeed second to the bishop in rank and dignity, and he is the head of the presbyteral college or chapter; but his functions in no wise consist in administering any affairs in the absence of the bishop. There may be some matters connected with the ordering of the internal arrangements of our cathedral churches, respecting which it may be considered a doubtful point whether the authority of the bishop or that of the dean is supreme. But the consideration of any such question leads at once to the due theoretical distinction between the two. With regard to matters spiritual, properly and strictly so called, the bishop is supreme in the cathedral as far as—and no farther than—he is supreme in his diocese generally. With regard to matters material and temporal, as concerning the fabric of the cathedral, the arrangement and conduct of the services, and the management of the property of the chapter, &c., the dean (not excluding the due authority of the other members of the chapter, but speaking with reference to the bishop) is supreme. And the cases in which a doubt might arise on the point are those in which the material arrangements of the fabric or of the services may be thought to involve doctrinal considerations.

The Roman Catholic writers on the subject say that there are two sorts of deans in the church—the deans of cathedral churches, and the rural deans—as has continued to be the case in the English Church. And the probability would seem to be that the former were the successors and representatives of the monastic decurions, the latter of the inspectors of "ten" parishes in the primitive secular church. It is thought by some that the rural dean is the lineal successor of the *chorepiscopus*, who in the early church was the assistant of the bishop, discharging most, if not all, episcopal functions in the rural districts of the diocese. But upon the whole the probability is otherwise. Beveridge, Cave, Bingham, and Basnage all hold that the *chorepiscopi* were true bishops, though Romanist theologians for the most part have maintained that they were simple priests. But if the *chorepiscopus* has any representative in the church of the present day, it seems more likely that the archdeacon is such rather than the dean.

The ordinary use of the term dean, as regards secular bodies of persons, would lead to the belief that the oldest member of a chapter had, as a matter of right, or at least of usage, become the dean thereof. But Bingham (*lib. ii. ch. 18*) very conclusively shows that such was at no time the case; as is also further indicated by the maxim to the effect that the dean must be selected from the body of the

chapter—"Unus de gremio tantum potest eligi et promovari ad decanatus dignitatem." The duties of the dean in a Roman Catholic cathedral are to preside over the chapter, to declare the decisions to which the chapter may have in its debates arrived by plurality of voices, to exercise inspection over the choir, over the conduct of the capitular body, and over the discipline and regulations of the church; and to celebrate divine service on occasion of the greater festivals of the church in the absence, or inability, of the bishop. With the exception of the last clause the same statement may be made as to the duties and functions of the deans of our cathedral churches.

Deans had also a place in the judicial system of the Lombard kings in the 8th, 9th, and 10th centuries. But the office indicated by that term, so used, seems to have been a very subordinate one; and the name was in all probability adopted with immediate reference to the etymological meaning of the word,—a person having authority over ten (in this case apparently) families. Muratori, in his *Italian Antiquities*, speaks of the resemblance between the *saltarii* or *sylvani* and the *decani*, and shows that the former had authority in the rural districts, and the latter in towns, or at least in places where the population was sufficiently close for them to have authority over ten families. Nevertheless, a document cited by Muratori from the archives of the canons of Modena, and dated in the year 813, recites the names of several "deaneries" (*decania*), and thus shows that the authority of the dean extended over a certain circumscription of territory.

In the case of the "dean of the sacred college," the connection between the application of the term and the etymology of it is not so evident as in the foregoing instances of its use; nor is it by any means clear how and when the idea of seniority was first attached to the word. This office is held by the oldest cardinal—i.e., he who has been longest in the enjoyment of the purple, not he who is oldest in years—who is usually, but not necessarily or always, the bishop of Ostia and Velletri. Perhaps the use of the word "dean," as signifying simply the eldest member of any corporation or body of men, may have been first adopted from its application to that high dignitary. The dean of the sacred college is in the ecclesiastical hierarchy second to the Pope alone. His privileges and special functions are very many; a compendious account of the principal of them may be found in the work of Moroni, vol. xix. p. 168.

There are four sorts of deans of whom the law of England takes notice. 1. The dean and chapter are a council subordinate to the bishop, assistant to him in matters spiritual relating to religion, and in matters temporal relating to the temporalities of the bishopric. The dean and chapter are a corporation, and the dean himself is a corporation sole. Deans are said to be either of the old or of the new foundation—the latter being those created and regulated after the dissolution of the monasteries by Henry VIII. The deans of the old foundation before 3 and 4 Vict. c. 113 were elected by the chapter on the king's *congé & rélire*; and the deans of the new foundation (and, since the Act, of the old foundation also) are appointed by the king's letters patent. It was at one time held that a layman might be dean; but by 13 and 14 Charles II. c. 4, priest's orders are a necessary qualification. Deaneries are sinecures in the old sense, i.e., they are without cure of souls. The chapter formerly consisted of canons and prebendaries, the dean being the head and an integral part of the corporation. By 3 and 4 Vict. c. 113, it is enacted that "all the members of the chapter except the dean, in every collegiate and cathedral church in England, and in the cathedral churches of St David and Llandaff, shall be styled canons." By the same Act the dean is required to

be in residence eight months, and the canons three months, in every year. The bishop is visitor of the dean and chapter. 2. The dean of peculiars "hath no chapter, yet is presentative, and hath cure of souls; he hath a *peculiar*, and is not subject to the visitation of the bishop." 3. The third dean "hath no cure of souls, but hath a court and a *peculiar*, in which he holdeth plea and jurisdiction of all such ecclesiastical matters as come within his *peculiar*. Such is the Dean of the Arches, who is the judge of the court of the arches, the chief court and consistory of the archbishop of Canterbury, so called of Bow Church, where this court was ever wont to be held." The parish of Bow and twelve others are within the peculiar jurisdiction of the archbishop in spiritual causes, and exempted out of the bishop of London's jurisdiction. 4. Rural deans are clergymen whose duty is described as being "to execute the bishop's processes and to inspect the lives and manners of the clergy and people within their jurisdiction" (see Phillimore's *Ecclesiastical Law*).

In the colleges of the English universities one of the fellows usually holds the office of "dean," and is specially charged with the discipline, as distinguished from the teaching functions of the tutors.

DEBENTURE, a deed by which certain property is charged with the repayment of money lent at a fixed interest. It is commonly adopted by companies of a public nature as a means of raising money for carrying on their undertakings. The creation of debenture stock in such companies is regulated in England by the Companies Clauses Act, 1863, part iii., which makes debenture stock a prior charge on the undertaking, and gives the interest thereon priority of payment over all dividends or interest on any shares or stock of the company, whether ordinary or preference or guaranteed. Payment of arrears may be enforced by appointment of a receiver, or (in Scotland) of a judicial factor.

DEBRECZYN, or DEBRETZ, a royal free city of Hungary, the chief town of the comitat of Hadju, and one of the largest in the kingdom, is situated in the midst of a slightly elevated sandy plain 114 miles east of Pesth, with which it is connected by rail. It is a meanly-built, straggling town, with irregular suburbs stretching out into the plain; its wide roadways are only paved with wood down the centre and along the sides; its houses are with few exceptions only one story high, and the courtyards or gardens with which they are usually furnished give the whole place the appearance of an overgrown village, in spite of the number of its public buildings. The most prominent of these is the principal Protestant church, which ranks as the largest in the country, but has no great architectural pretensions. In its immediate neighbourhood is the Protestant Collegium, a large and flourishing institution founded in 1792, and possessed of an extensive library. The town-house, the Franciscan church, the Piarist monastery and college, and the theatre are worthy of mention; there are also hospitals, two gymnasiums, and an agricultural academy. The industries of the town are pretty various, but none of them are of importance enough to give it the character of a manufacturing centre. Its tobacco-pipes, of the genuine national style, its sausages, and its soap are widely known; and the first of the three are imported to England and France. Flour and beet-root sugar are also manufactured. Every three months the neighbouring plain is covered with the booths and bustle of a great fair; but since the opening of the railway there is hardly so extensive a concourse as before. Between 300 and 400 square miles of territory belong to the municipality, which derives a large annual revenue from the woods, pastures, &c. The inhabitants are, with very few exceptions, of Magyar origin and Calvinistic creed, and are in bad

repute for their alleged selfishness and inhospitality. The town is of considerable antiquity, but owes its development to the refugees who flocked from the villages plundered by the Turks in the 15th century. In 1552 it adopted the Protestant faith, and it had to suffer in consequence, especially when it was captured in 1686 by the imperial forces. In 1693 it was made a royal free city. In 1848-9 it formed a refuge for the National Government and Legislature when Buda-Pesth fell into the hands of the Austrians; and it was in the great Calvinist church that Kossuth read the proclamation that declared the house of Hapsburg to have forfeited the crown of Stephen. On the 3d of July the town was captured by the Russians. Population in 1869, 46,111.

DEBT is a sum certain due by one person to another. It may be created by contract, by statute, or by judgment. By the Judicature Act, 1873, any absolute assignment of any debt or other legal chose in action, of which express notice in writing shall have been given to the debtor, trustee, or other person from whom the assignor would have been entitled to receive or claim such debt, shall be effectual in law. If the debtor receives notice that such assignment is disputed by the assignor, or any one claiming under him, he may call upon the parties to interplead concerning the same, or he may pay the money into court in conformity with the Acts for the Relief of Trustees. Order xlv. of the Rules of Court under the same Act contains the provisions under which the debts due to a person against whom a judgment has passed for the payment of money may be attached by the judgment creditor. See BANKRUPTCY.

DECALOGUE (in patristic Greek, ἡ δέκαλογία, *sc.*, βίβλος or νομοθεσία) is another name for the *ten commandments*, in Hebrew the *ten words* (Deut. iv. 13, x. 4; Exod. xxxiv. 28), written on the two tables of stone, the so-called *tables of the revelation* (E. V., *tables of testimony*—Ex. xxxiv. 29, comp. ch. xxv. 21), or *tables of the covenant* (Deut. ix. 9). In Deuteronomy the inscription on these tables, which is briefly called *the covenant* (iv. 13), is expressly identified with the words spoken by Jehovah out of the midst of the fire at Mount Sinai in the ears of the whole people on the "day of the assembly," and rehearsed in ch. v. 6-21. In the narrative of Exodus the relation of the "ten words" of ch. xxxiv. to the words spoken from Sinai, ch. xx. 2-17, is not so clearly indicated—a circumstance which has given rise to speculations as to the possible existence of a second decalogue. Before entering on this question, however, we must examine the decalogue as usually understood and embodied in the parallel passages in Exod. xx. and Deut. v.

1. *The variations in the parallel texts*, so far as they are important for the criticism of the decalogue, are mainly two. (a) The reason assigned for the institution of the Sabbath in Exodus is drawn from the creation, and agrees with Gen. ii. 3. In Deuteronomy the command is based on the duty of humanity to servants and the memory of Egyptian bondage. (b) In the tenth commandment, as given in Exodus, "house" means house and household, including all the particulars which are enumerated in ver. 17. In Deuteronomy, "Thou shalt not covet thy neighbour's wife" comes first, and "house" following in association with field is to be taken in the literal restricted sense.

2. *The construction of the Hebrew text* of the second commandment is disputed, but the most natural sense seems to be, "Thou shalt not make unto thee a graven image; [and] to no visible shape in heaven, &c., shalt thou bow down, &c." The third commandment might be better rendered, "Thou shalt not utter the name of the Lord thy God vainly."

3. *Divisions of the Decalogue*.—The division current in

England and Scotland, and generally among the Reformed (Calvinistic) churches and in the Greek Church, is known as the Philonic division (Philo *de Decalogo*, § 12). It is sometimes called by the name of Origen, who adopts it in his *Homilies on Exodus*. On this scheme the preface, Exod. xx. 2, has been usually taken as part of the first commandment. The Church of Rome and the Lutherans adopt the Augustinian division (Aug., *Quæst. super Exod.*, lxxi.), combining into one the first and second commandments of Philo, and splitting his tenth commandment into two. To gain a clear distinction between the ninth and tenth commandments on this scheme it has usually been felt to be necessary to follow the Deuteronomic text, and make the ninth commandment, Thou shalt not covet thy neighbour's wife.¹ As scarcely any scholar will now claim priority for the text of Deuteronomy, this division may be viewed as exploded. But there is a third scheme (the Talmudic) still current among the Jews, and not unknown to early Christian writers, which is still a rival of the Philonic view. The preface, Exod. xx. 2, is taken as the first word, and the second embraces verses 3-6. Among recent Christian writers who have adopted this view are Knobel (in his *Com. on Exodus*) and Kuenen (*Godsdienst van Israël*, i. 278 ff.). The decision between Philo and the Talmud must turn on two questions. Can we take the preface as a separate word? And can we regard the prohibition of polytheism and the prohibition of idolatry as one commandment? Now, though the Hebrew certainly speaks of ten "words," not of ten "precepts," it is most unlikely that the first word can be different in character from those that follow. But the statement "I am the Lord thy God," is either no precept at all, or only enjoins by implication what is expressly commanded in the words "Thou shalt have no other gods before me." Thus to take the preface as a distinct word is not reasonable unless there are cogent grounds for uniting the commandments against polytheism and idolatry. But that is far from being the case. The first precept of the Philonic scheme enjoins monolatry, the second expresses God's spiritual and transcendental nature. Accordingly Kuenen does not deny that the prohibition of images contains an element additional to the precept of monolatry, but, following De Goeje, regards the words from "thou shalt not make unto thyself" down to "the waters under the earth" as a later insertion in the original decalogue. Unless this can be made out—of which below—the Philonic scheme is clearly best, and as such it is now accepted by most scholars.

How were the ten words disposed on the two tables? The natural arrangement (which is assumed by Philo and Josephus) would be five and five. And this, as Philo recognized, is a division appropriate to the sense of the precepts; for antiquity did not look on piety towards parents as a mere precept of probity, part of one's duty towards one's neighbour. The authority of parents and rulers is viewed in the Old Testament as a delegated divine authority, and the violation of it is akin to blasphemy (comp. Ex. xxi. 17, Lev. xx. 9, with Lev. xxiv. 15, 16, and note the formula of treason, 1 Kings xxi. 13).

We have thus five precepts of piety on the first table, and five of probity on the second, an arrangement which is accepted by the best recent writers. But the current view of the Western Church since Augustine has been that the precept to honour parents heads the second table. The only argument of weight in favour of this view is that it makes the amount of writing on the two tables less unequal, while we know that the second table as well as

¹ So, for example, Augustine, *I. c. Thomas, Summa (Prima Secundæ, qu. c. art. 4)*, and recently Sonntag and Kurtz. Purely arbitrary is the idea of Lutheran writers (Gerhard, *Loc. xiii. § 46*) that the ninth commandment forbids *concomitantia actualis*, the tenth *concomitantia originalis*.

the first was written on both sides (Ex. xxxii. 15). But we shall presently see that there may be another way out of this difficulty.

4. *Critical questions.*—That the decalogue not only contains Mosaic ideas, but is as old as Moses in its form as a system of "ten words," is admitted by critics of almost every school.² But it is much disputed what the original compass of the decalogue was. Did the whole text of Exod. xx. 2-17 stand on the tables of stone? The answer to this question must start from the reason annexed to the fourth commandment, which is different in Deuteronomy. But the express words "and he added no more," in Deut. v. 22, show that there is no conscious omission by the Deuteronomic speaker of part of the original decalogue, which cannot therefore have included the reason annexed in Exodus. On the other hand the reason annexed in Deuteronomy is rather a parenthetic addition than an original element dropped in Exodus. Thus the original fourth commandment was simply "Remember the Sabbath day to keep it holy."³ When this is granted it must appear not improbable that the elucidations of other commandments may not have stood on the tables. Thus in the second commandment, "Thou shalt not bow down to any visible form," &c., is a sort of explanatory addition to the precept "Thou shalt not make unto thee a graven image." And so the promise attached to the fifth commandment was probably not on the tables, and the tenth commandment may have simply been, "Thou shalt not covet thy neighbour's house," which includes all that is expressed in the following clauses. Such a view gets over the difficulty arising from the unequal length of the two halves of the decalogue. The elucidations (unless in the case of the fourth commandment) may very well be as old as Moses (comp. Ewald, *Geschichte*, ii. 229). It is quite another question whether there is any idea in the decalogue which cannot be as old as Moses. It is urged by many critics that Moses cannot have prohibited the worship of Jehovah by images; for the subsequent history shows us a descendant of Moses as priest in the idolatrous sanctuary of Dan. There were teraphim in David's house, and the worship of Jehovah under the image of a calf was the state religion of the kingdom of Ephraim. It is argued from these facts that image worship went on unchallenged, and that this would not have been possible had Moses forbidden it. This argument does not appear to have all the force that Kuenen and others attach to it, for it must be remembered how large a section of Christendom, in times much more advanced than those of the Old Testament, has accepted the decalogue and yet has worshipped images. And on the other side we have the much more cogent arguments that the number of ten words, which no one doubts to be primitive, cannot be naturally made out if the law against images is dropped, and that the existence of this law is necessary to explain the fact that the unquestionably Mosaic sanctuary of the ark, which is just the sanctuary of the revelation of the ten words, embodies the principle of the worship of Jehovah without images in a distinct and practical form. It may be added that the prohibition of images of hewn stone, which is the primitive sense of the word "graven-image," can hardly be less ancient than the conception that the stones of an altar were defiled by the touch of the chisel (Exod. xx. 24). And this is a conception which cannot be viewed as a later refinement on Mosaic ideas.

5. *The Decalogue of Exodus xxxiv.*—In the book of Exodus the words written on the tables of stone are nowhere expressly identified with the ten commandments of

² Exceptions to this consensus are Vatke (*Biblische Theologie*, p. 202) and Noldeke (*Untersuchungen*, p. 51).

³ It is generally assumed that the addition in Exodus is from the hand that wrote Gen. i.-ii. 4.

chap. xx. In xxv. 16 xxxi. 18, xxxii. 15, we simply read of "the revelation" inscribed on the tables, and it seems to be assumed that the contents of this revelation must be already known to the reader. The expression "ten words" first occurs in xxxiv. 28, in a passage which relates the restoration of the tables after they had been broken. But these "ten words" are called "the words of the covenant," and so can hardly be different from the words mentioned in the preceding verse as those in accordance wherewith the covenant was made with Israel. And again, the words of verse 27 are necessarily the commandments which immediately precede in verses 12-26. Accordingly many recent critics, following Hitzig,¹ who seems to have formed his view without reference to a previous suggestion of Goethe's, have sought to show that Exod. xxxiv. 12-26 contains just ten precepts forming a second decalogue. In point of detail it is disputed whether the narrator of Exod. xxxiv. regards this decalogue as precisely identical with that which stood on the first tables (which seems to follow from xxxiv. 1) or as a modification of the original words (so Ewald). It does not seem possible to deny the connection of verses 27, 28 with one another and with the previous context as the text now stands. Hengstenberg (*Beiträge*, ii. 387 ff.) and Bertheau (*Sieben-Gruppen Mosaischer Gesetze*, p. 97) seek to distinguish the words of verse 28, as written by God himself, from those which, in verse 27, Moses is commanded to write. But no such distinction lies in the text, and it is not probable that the narrator felt any contradiction between God's promise to write the words in verse 1 and the use of human instrumentality as implied in verse 28. On the other hand, the hypothesis of a second decalogue has serious if not insuperable difficulties. The number of ten precepts in Exod. xxxiv. is by no means clearly made out, and the individual precepts are variously assigned by different critics; while the most recent supporter of the theory admits that the original number of ten is now concealed by additions.² This supposed decalogue contains no precepts of social morality, but forms a sort of unsystematic abstract of the oldest laws about points of religious observance. If such a system of precepts was ever viewed as the basis of the covenant with Israel, it must belong to a far earlier stage of religious development than that of Exod. xx. This is recognized by Wellhausen, who says that our decalogue stands to that of Exod. xxxiv. as Amos stood to his contemporaries, whose whole religion lay in the observance of sacred feasts. But the idea that the ethical teaching of the prophets had no basis in the original document of the Mosaic covenant is so revolutionary that few will venture to accept "Goethe's decalogue" with such inferences. The difficulty is presumably due to the interweaving of several distinct narratives, which perplexes the sequence of many parts of Exodus. It is more probable that xxxiv. 10-27—a summary of the religious precepts of the Mosaic covenant—originally stood in a different connection than that there ever were two opinions as to what stood on the tables.

6. *The Decalogue in Christian Theology.*—Following the New Testament, in which the "commandments" summed up in the law of love are identified with the precepts of the decalogue (Mark x. 19; Rom. xiii. 9; cf. Mark xii. 28 ff.), the ancient church emphasized the permanent obligation of the ten commandments as a summary of natural in contradistinction to ceremonial precepts, though the observance of the Sabbath was to be taken in a spiritual sense (Augustine, *De Spiritu et Litera*, xiv.; Jerome, *De Celebratione Paschæ*). The mediæval theologians followed in the same line, recognizing all the pre-

cepts of the decalogue as moral precepts *de lege natura*, though the law of the Sabbath is not of the law of nature, in so far as it prescribes a determinate day of rest (Thomas, *Summa*, I^{na} II^{da}, qu. c. art. 3; Duns, *Super Sententias*, lib. iii. dist. 37). The most important mediæval exposition of the decalogue is that of Nicolaus de Lyra; and the 15th century, in which the decalogue acquired special importance in the confessional, was prolific in treatises on the subject (Antoninus of Florence, Gerson, &c.).

Important theological controversies on the decalogue begin with the Reformation. The question between the Lutheran (Augustinian) and Reformed (Philonic) division of the ten commandments was mixed up with controversy as to the legitimacy of sacred images not designed to be worshipped. The Reformed theologians took the stricter view. The identity of the decalogue with the eternal law of nature was maintained in both churches, but it was an open question whether the decalogue, as such (that is, as a law given by Moses to the Israelites), is of perpetual obligation. The Socinians, on the other hand, regarded the decalogue as abrogated by the more perfect law of Christ; and this view, especially in the shape that the decalogue is a civil and not a moral law (J. D. Michaelis), was the current one in the period of rationalism in last century. The distinction of a permanent and a transitory element in the law of the Sabbath is found, not only in Luther and Melancthon, but in Calvin and other theologians of the Reformed church. The main controversy which arose on the basis of this distinction was whether the prescription of one day in seven is of permanent obligation. It was admitted that such obligation must be not natural but positive; but it was argued by the stricter Calvinistic divines that the proportion of one in seven is agreeable to nature, based on the order of creation in six days, and in no way specially connected with anything Jewish. Hence it was regarded as a *universal positive* law of God. But those who maintained the opposite view were not excluded from the number of the orthodox. The laxer conception found a place in the Cocceian school.

Literature.—Geffcken, *Ueber die verschiedenen Eintheilungen des Decalog's und den Einfluss derselben auf den Cultus*; Ewald's *History of Israel*, vol. ii.; Schultz's and especially Oehler's *Old Testament Theology*; Oehler's article "Decalog" in Herzog's *Encyclopædie*; commentaries on Exodus, especially that of Knobel in German, and in English of Kalisch; Kuenen's *Godsdienst van Israël*, Hfdst. v. Kurtz, *Geschichte des Alten Bundes*, Bd. ii.; other literature cited by Oehler and by Koehler, *Biblische Geschichte*, i. 287. For guidance in the theological controversies about the Decalogue the student may consult Walch and Baumgarten. (W. R. S.)

DECAMPS, ALEXANDRE GABRIEL (1803-1860), one of the foremost painters of the modern French school, was born in Paris on the 3d March 1803. He received his artistic training from Abel de Pujol, but set himself free at an early period of his career from academic trammels. He asserted his originality in his choice of subjects as well as in his style of treatment. In his youth he travelled in the East, and reproduced Oriental life and scenery with a bold fidelity to nature that made his works the puzzle of conventional critics. His powers, however, soon came to be recognized, and he was ranked along with Delacroix and Vernet as one of the leaders of the French school. At the Paris Exhibition of 1855 he received the grand or council medal. Most of his life was passed in the neighbourhood of Paris. He was passionately fond of animals, especially dogs, and indulged in all kinds of field sports. He died on the 22d August 1860 in consequence of being thrown from a vicious horse while hunting at Fontainebleau. The style of Decamps was characteristically and intensely French. It was marked by vivid dramatic conception, by a manipulation bold and rapid, sometimes even to roughness, and especially by original and startling use of

¹ Ostern und Pfingsten im zweiten Decalog, Heidelberg, 1838.

² Wellhausen in *Jahrb. f. D. Theol.*, 1876, p. 554.