

perfect unless used to one scent and one style of hunting." A still smaller hound is the Beagle, from 12 to 14 inches high, the most diminutive of the hunting dogs. It was formerly a great favourite, being used in hunting the hare, but in this it has been almost wholly superseded by the harrier. It is much slower than the foxhound or harrier, but in spite of this its exquisite scent and its perseverance seldom fail to secure for it the object of its chase, although it may be after a leisurely hunt of 3 or 4 hours. The voice of the beagle is highly musical, and on this account a certain number of them were formerly added to each pack of hounds as a band now is to a regiment of soldiers. Diminutive packs, from 9 to 10 inches high, have been kept, and O'Connell used to beguile his winter leisure with a dozen of these tiny favourites. The Pointer is related to the hounds, and is supposed to be derived from an old Spanish breed. It is a beautiful, smooth-haired dog, coloured somewhat like a foxhound, active in its movement, and patient of fatigue. It owes its name to its habit of standing fixed at the scent of game, and this, like the crouching of the setter, whether due to long-continued training alone, or to the modification and exaggeration by man of the instinctive start of surprise common to all dogs, when first aware of their prey, is now inherited, the puppy pointing before his training has begun. The strength of this pointing propensity was never more signally shown than in the case, told by Daniel, of two pointers which stood immovable as statues during the hour and a quarter occupied in sketching them. The Dalmatian Dog is a remarkably handsome breed, apparently intermediate between hound and pointer. It is of a white colour, thickly



FIG. 9.—Dalmatian Dog.

marked with rounded black spots, but it is not sufficiently keen-scented or sagacious to be of use in hunting. It has accordingly been relegated to the stables, where it receives the training necessary to a coach-dog. It is known in France as the *Brague de Bengale*, and is supposed to be an Indian variety.

V. MASTIFFS.—The Mastiff race of dogs is characterized by extreme shortness and breadth of muzzle, enormous strength of jaws, and general robustness of form. It includes the Mastiff, the Bull-dog, and the Pug.

The Mastiff equals in courage, while in strength, intelligence, and mildness of disposition it excels, its nearly the bull-dog. It is commonly supposed to have been the breed of large dogs abundant in Britain during Roman times, which were exported in large numbers to Rome for the purpose of fighting in the Amphitheatre, although Colonel Smith believes that these early British dogs were only bull-dogs of a larger size than the present breed, and that the mastiff was introduced into Britain from the cold regions of Central Asia. It is a large dog, standing 30

inches high at the shoulders, with thick muzzle, pendulous lips, and heavy expression, its ears small and drooping, and the tail well developed. It is usually of a buff colour, with ears and muzzle darker. Although fierce in combat

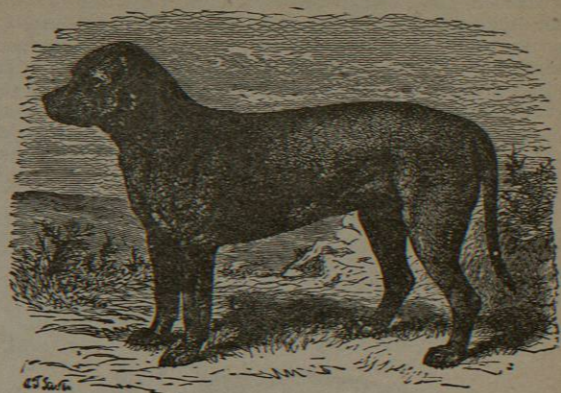


FIG. 10.—Mastiff.

it does not attack without considerable provocation, and it bears the teasings of children with the greatest good nature. When in former times it entered into combat with wild animals, it has been known to engage a bear, a leopard, and a lion, and pull each of them down in succession. At the present time the breed is rarely met with pure, and is chiefly useful as a watch-dog, its sagacity and fidelity in this capacity being well known. While he shows great attachment to man when made his companion, the temper of the mastiff becomes soured by confinement, and he is then dangerous to strangers. The Thibet Mastiff is larger than the English breed, and its countenance is still heavier. It is the watch-dog of the tribes inhabiting Thibet and the Central Asian table-land, to whom it is strongly attached, although exceedingly savage towards strangers. There is a huge mastiff figured on an Assyrian sculpture, 640 B.C., and Sir H. Rawlinson states that similar dogs are still imported into that country. The Bull-dog is the least sagacious, as well as the most ferocious and obstinate, of the dog tribe. It is smaller than the mastiff, but is strongly built. Its broad, thick head, the projection of the lower jaw beyond the upper disclosing the incisor teeth, the sudden rise of the head from the face, and the scowling expression of the eyes, combine to make the countenance of the bull-dog terrible. Bell points out, in his *History of British Quadrupeds*, the resemblance in the deep chest, the narrow loins, muscular limbs, and stiff tapering tail of the bull-dog to the elegant form of the greyhound. The chief difference appears in the muzzle, a variation which may have suddenly arisen in a single individual, and been perpetuated in its progeny. The ears of the bull-dog are short and semi-erect, and the nostrils distended; the colour varies, being brindled in some, and black and white in others. It is essentially a fighting-dog, and was formerly bred for the brutal sport of bull-baiting, in which its terrible obstinacy usually gained for it the victory. It differs from other dogs in giving no warning of its attack by preliminary barking, and when once it has fixed its teeth into the object of attack, no amount of torture will cause it to relax its hold. Colonel Smith states that he has seen one "pinning down an American bison and holding his nose down till the animal gradually brought forward its hind feet, and, crushing the dog to death, tore his muzzle out of the fangs, most dreadfully mangled;" and there is an instance on record of its returning to the attack on a bull,

after each of its feet had been cut off in succession. The intelligence of this breed has been but slightly developed, and it exhibits little of that attachment to man which characterises other dogs, although it may be said to show a sullen sort of fondness for its master. The Spanish Bull-dog is larger and more powerful than the English breed. The Pug-dog, which in form might be described as a miniature bull-dog, is probably a monstrous variety, rather than a degenerate form, of the bull-dog. It is, however, wholly unlike the latter in disposition, being timid and good-tempered, and is kept only as a pet, for which its dulness of intellect scarcely fits it.

VI. TERRIERS.—These include the numerous varieties of Terrier dog, and the Turnspit. The Terrier is a small but very distinct breed, and is probably one of the oldest dogs



FIG. 11.—Terrier.

found in Great Britain. Three distinct varieties exist in this country, viz., the English Terrier, smooth and graceful in form, with sharp muzzle and erect ears, compact body, strong though slender limbs, and tail carried aloft and somewhat curved—the colour being black, with the belly and extremities usually tan, but sometimes white; the Scotch Terrier, differing from the former in the shortness of the muzzle and limbs, and in the rough wiry character of the hair, which is usually of a dirty white colour; and the Skye Terrier, distinguished by the length and coarseness of its hair, the extreme shortness of its limbs, and the great length of its body. It is of a light brown colour. The Terrier in all its varieties is an exceedingly bold, active, and intelligent dog. It was formerly a regular accompaniment to every pack of hounds, for the purpose of unearthing the fox, and to its eagerness in taking the earth it owes its name. Terriers are now chiefly employed in the destruction of otters, badgers, weasels, and rats, a form of sport into which they enter with the greatest ardour, and in which they show the most remarkable dexterity, a celebrated Terrier having been known to kill 100 rats, collected in one room, in 7 minutes. The Bull-terrier is a cross between this breed and the bull-dog, and is one of the most savage and obstinate of its kind. It was the breed chiefly used in the brutal sports of badger-baiting and dog-fighting, now almost unknown in England. The Turnspit, a monstrous form of dog, is not confined to any single breed. It is figured on the ancient monuments of Egypt, and occurs among the pariah dogs of India and of Paraguay. In Britain, where they seem to be derived from hounds or terriers, there are smooth and rough turnspits, a name which they owe to their having been formerly employed in turning kitchen spits by working inside a wheel, which

when once set in motion forced the dog to continue running. At Caerleon in Monmouthshire, a few years ago, a dog of this kind might have been seen thus employed in the inn kitchen. The turnspit is characterized by great length of body and extreme shortness of limb, the latter being generally crooked.

(J. GL.)

DOGE, a modified form of the ordinary Italian *duce*, from the Latin *dux*, a leader or duke, employed to designate the chief magistrate in the republics of Genoa and Venice. In both cities the office underwent from time to time a variety of transformations, for details on which the larger histories of the republics must be consulted.

In Venice the doge was originally chosen by universal suffrage, held office for life, and was regarded as the civil, military, and ecclesiastical chief. His duties and prerogatives were not defined with much precision, and the limits of his ability and ambition were practically the limits of his power. In 755 his independence was diminished by the appointment of two assistants or *duumvirs*; but this institution was again allowed to fall into the background, and the doge acquired more and more of irresponsible authority, while at the same time the office was usually committed to a member of one or other of the more powerful families. This tendency towards a hereditary despotism was checked in 1033 by Flabeno's law, which reinstated the *duumvirate*, and declared distinctly that no doge had the right of associating any member of his family with himself in the government, or of transmitting his office on his decease. In 1172 a still more important change was introduced; not only was the *duumvirate* replaced by a body of six councillors, but universal suffrage was abolished, and the election of the doge intrusted to a committee of twelve persons, elaborately selected from the members of the great council. On the death of Ziani II. in 1229, two commissions were appointed, which obtained a permanent place in the constitution, and gave emphatic testimony to the fact that the doge was merely the highest servant of the community; the first consisted of five *Correttori della promissione ducale*, whose duty was to consider if any change ought to be made in the oath of investiture administered to the doge; the second was a board of three *inquisitori sul doge*, intrusted with the curious task of examining and passing judgment on the acts of the deceased magistrate, whose estates might be mulcted in accordance with their decision. To minimize as far as possible the influence of individual families, the election of the doge was in 1268 effected by a curiously complex machinery, which remained, with some modifications, till the close of the republic; thirty members of the great council, elected by ballot, selected nine members, who in their turn chose forty; of these forty twelve taken by lot chose twenty-five; the twenty-five were next reduced to nine; the nine elected forty-five; the forty-five were reduced to eleven; and the eleven chose the final forty-one in whose hands lay the actual election of the doge. In proportion to the development attained by the oligarchical element in the constitution, the more important functions of the office were assigned to other officials or to administrative boards, and he who had once been really the pilot of the ship became little more than an animated figure-head, properly draped and garnished. On state occasions he was still attended by all the ceremonial observances of former times: his robe was still purple, the horns of his beretta were still exalted, the sword, the tapers, and the trumpets were borne before him, his leaden seal was affixed to public documents, and the ring was still dropped yearly from his hand in symbolic espousal of Venice and the sea. But he was under the strictest surveillance, had to wait for the presence of other officials in order to open the despatches from foreign powers, was forbidden to leave the city, could not legally

be possessed of property in a foreign land, or contract a foreign alliance for any of his children, and was moreover liable to the infliction of a fine for any trespass he might commit. The office was maintained, however, till the last days of the republic, and from time to time was held by men who knew how to make it something more than such an empty simulacrum. (See Cecchetti, *Il Doge di Venezia*, 1864.)

In Genoa the institution of the doge dates from 1339, and at first he was elected without any restriction by popular suffrage, and held office for life; but after the reform effected by Andrea Doria in 1528, the term was reduced to two years, plebeians were declared ineligible, and the appointment was intrusted to the members of the great and the little councils, who were bound, however, to employ, in proof of impartiality, nearly as complex a machinery as that of the later Venetians.

DOG-FISH, a name applied to several species of the smaller sharks, and given in common with such names as hound and beagle, owing to the habit these fishes have of pursuing or hunting their prey in packs. The Small-spotted Dog-fish or Rough Hound (*Scyllium canicula*) and the Large-spotted or Nurse Hound (*Scyllium catulus*) are also known as ground-sharks. They keep near the sea bottom, feeding chiefly on the smaller fishes and Crustacea, and causing great annoyance to the fishermen by the readiness with which they take bait. They differ from the majority of sharks, and resemble the rays in being ovoviviparous. Their young are brought forth inclosed in semi-transparent horny cases, known on the British coasts as *mermaids' purses*, and these have tendril-like prolongations from each of the four corners, by means of which they are moored to sea-weed or some other fixed object near the shore, until the young dog-fish is ready to make its exit. The larger of these species attains a length of 4 to 5 feet, the smaller rarely more than 30 inches. The Picked Dog-fish (*Acanthias vulgaris*) is pre-eminently the dog-fish. It is the smallest and most abundant of the British sharks, and occurs in the temperate seas of both northern and southern hemispheres. It rarely attains a length of two feet, the female, as in most sharks, being larger than the male. The body is round and tapering, the snout projects, and the mouth is placed far under. There are two dorsal fins, each of which is armed on its anterior edge with a sharp and slightly curved spine, hence its name "picked." In order to strike with these spines the fish first bends itself into a bow, and by a quick motion causes them to spring asunder in opposite directions, seldom failing thus to strike the object aimed at. The dog-fish is exceedingly prolific, the female, according to Couch, producing young almost daily for 9 or 10 months in the year. These are not contained in egg-cases, as in the ground-sharks, but are produced alive. It is gregarious, and is abundant at all seasons everywhere on the British coasts. In 1858 an enormous scull of dog-fish, many square miles in extent, appeared in the north of Scotland, when, says Couch, "they were to be found floating in myriads on the surface of every harbour." They are the special enemies of the fisherman, injuring his nets, removing the hooks from his lines, and spoiling his fish for the market by biting pieces out of them as they hang on his lines. Still greater injury is caused to the fisheries in the wholesale destruction of small fishes by this predacious species. They are, however, eaten, both fresh and salted, by fishermen, especially on the west coast of England.

DOGMATIC (Ger. *Dogmatik*) is the name usually given by modern writers, especially on the Continent, to that branch of theological study which treats of the doctrines of Christianity. As there are considerable varieties in the conception and treatment of dogmatic by different

theologians, churches, and schools, it will be best to give an historical account of the origin and usage of the term.

The Greek word *δόγμα*, from which it is derived, has two meanings, one of which is found in the LXX. and New Testament, while the other is given to it by some of the ancient philosophical writers. According to the former sense, it denotes a decree or ordinance, *i.e.*, a precept as to conduct or observance, proceeding from human or divine authority (Luke ii. 1, Acts xvi. 4, Eph. ii. 15). This is the only meaning in which the word is used in Scripture; but by Plato, Cicero, Seneca, and others it is employed to denote the doctrines of the philosophers, *i.e.*, principles or theories formulated or accepted in the different schools. In this latter sense the word was used by the early Christian writers, as describing indifferently heathen, Christian, or heretical doctrines, as the case might be; although sometimes, when the word was applied to the Christian verities, it may have acquired, from the other use of it, a certain tinge of the idea of authority belonging to the doctrines of the faith. As early as Cyril of Jerusalem (*Catech.* iv. 2) the distinction was made between the doctrinal and the moral elements of Christianity; and the term *δόγμα* was appropriated to the former, the latter being called *ἠθικὸν μέγος*.

But it was not till long afterwards that the adjective, "dogmatic," was used to distinguish a particular branch of theological study; for in early times the need of subdivision in the scientific study of Christian truth was not felt, and the name theology was sufficient to describe all works dealing with that subject in any way. The progress of thought and inquiry in the history of the Church has, however, made it possible and necessary to treat the truths of Christianity in various different ways, from distinct points of view; and hence different kinds and departments of theology have come to be distinguished. In the 17th century the divines who wrote systems of theology gave different titles to their works, indicating the special manner of their treatment; *e.g.*, Mastricht, *Theologia Theoretico-Practica*; F. Turretin, *Theol. Elenctica*; Marckius, *Compendium Theol. Didactico-Elencticum*; Quenstedt, *Theol. Didactico-Polemica*; Baier, *Theol. Positiva*.

The title *Theologia Dogmatica* was first adopted by John Francis Buddæus, a Lutheran divine, in 1724. This terminology was followed by J. H. Michaelis, Seiler, and others, and from it the word *Dogmatik* as a substantive came into common use in Germany. In England and America, in so far as any specific designation of the general term theology or divinity has been thought necessary, the title "systematic" has been until recently more current than "dogmatic." As, however, the division and mutual relations of the various theological studies have been very thoroughly discussed in recent times, especially by German theologians, and as the name "dogmatic" has been used by them to denote one principal department of these, there is good reason for its adoption by English writers. Some prefer the form "dogmatics," after the analogy of "mathematics," "physics," &c.; but this seems awkward and needless.

But there is among the best authorities on the subject a considerable difference as to the proper nature and place in the theological sciences of dogmatic. There are two distinct conceptions of its nature, each supported by eminent names, according to one of which it is an historical, and according to the other a philosophical study. The difference may be said to turn on what substantive is to be understood along with the adjective *dogmatica*. If, according to what was undoubtedly the older usage, we supply *theologia*, then the name "dogmatic theology" would denote the study of God and divine things in a doctrinal manner, or so as to exhibit its results in a series of doctrines. The epithet dogmatic would indicate, not the subject of the

study, but the manner of it; and thus it would fall under the general head of philosophical or systematic theology. This was the older view, and is held in modern times by Julius Müller¹ and Hagenbach.² If, however, it be held, as is held by many moderns, that *scientia* is the substantive understood with *dogmatica*, then the term means the science of doctrines, and has for its object not the Christian realities themselves, but the doctrines that have been formed about them; and as such it must be an historical science. This is the view adopted by Schleiermacher,³ Rothe,⁴ Martensen, Oosterzee, and others; though the particular form and development of the general idea differs according to the different views of these writers as to the nature and formation of doctrines. There can be no doubt that an historical and critical study of the doctrines that have been held in the Christian Church or its several branches is a legitimate, and in its own place, not unimportant pursuit, and whether such study should be called dogmatic is a mere question of nomenclature and usage. But it can be as little doubted that this study does not occupy that central place in the theological sciences that has usually been assigned to dogmatic, and is not fitted to supersede that direct study of Christian truth that has long borne the name of theology by way of eminence. Hence some of those who make dogmatic a merely historical science hold that there is required besides that a science of speculative theology, dealing directly in a philosophical way with the objects of Christian faith; while Al. Schweizer thinks that dogmatic, as a science of dogmas, should be discarded as essentially un-Protestant, and that in its stead should be placed what he calls *Glaubenslehre*. It is clear that we must have some name to express the former conception of dogmatic, and there is no other name so convenient or so generally used as this. On the other hand, all are not agreed on the necessity and importance of a separate science of dogmatic in the historical conception of it; and it is not easy to draw a line of distinction between it and symbolical theology, or the study of the creeds and confessions of the different churches. It seems therefore convenient to regard dogmatic as a branch, not of historical, but of systematic or philosophical theology. In this view it is the study which endeavours to understand the facts and truths of Christianity in their true nature, causes, and mutual relations. This study presupposes the reality of Christianity, as the divinely-revealed and perfect religion, and on that basis proceeds to investigate what is contained in it with a view to its scientific comprehension. It is thus distinct from, and posterior in the order of nature to, apologetic, which is another branch of philosophical theology, and has for its function the scientific exhibition of the grounds of religion in general and of Christianity in particular. Apologetic has accomplished its task, when it has established and vindicated against attacks that Christianity is truly divine, and the final form of revealed religion. Dogmatic accepts this conclusion as its starting-point, and proceeds to inquire what are the facts that constitute Christianity, how they are to be accounted for, and what is their mutual relation. In this process it must needs generalize and determine the conceptions suggested by the facts by means of definitions, and combine these in the form of definite propositions, which are what are called doctrines, and which are again arranged and framed into a system of doctrine. Doctrines, as usually understood, have reference simply to truths to be believed; and they correspond to the

laws of nature discovered and formulated by science. The leading theological doctrines are thus attempts to explain in a scientific way certain religious phenomena that belong to Christianity. In dealing simply with facts as distinct from laws, with what is as distinct from what ought to be, dogmatic is distinguished from ethical or moral theology, which is another branch of the same general division of theological studies. For Christianity is more than a revelation of truths; it is also a body of practical precepts; and the meaning, principles, and application of these afford a wide and important field of inquiry. There have indeed been some weighty and earnest protests raised against the separation of ethics from dogmatic;⁵ and there is a certain advantage in the two subjects being treated together, as they usually were by the older theologians, under the heads of *fides* and *observantia*, or the like. Christian doctrine and Christian duty can never be separated in reality without the loss of the life of both, and this should be kept in mind in their discussion. But each of these subjects has grown to such an extent that convenience almost necessitates the plan that has become usual in academic teaching and books, of giving them a separate treatment, and restricting the province of dogmatic to the truths of Christianity that are objects of belief, as distinct from its precepts as matters of duty. Polemic and irenic are branches of theology that have also a very close connection with dogmatic,—the former having for its object the exclusion from the system of Christian doctrine of ideas and opinions that are essentially alien to its principles, and the latter the harmonizing or bringing into a relation of mutual toleration views of doctrine which differ in some particulars, and yet are neither of them essentially un-Christian or anti-Christian. These may be regarded as appendices to dogmatic, being the application of its principles to the varieties of belief that exist among Christians.

There are two other studies, of recent origin, whose relation to dogmatic should be defined, as they have sometimes been thought capable of superseding it—biblical theology and the science of religion. The former of these is a development of Scripture exegesis, and seeks, in dealing with the sacred writings, not merely to understand their direct meaning, but to enter into the conceptions of their several writers on the whole subject of religious truth,—to find out from their writings the theology of Paul, or Peter, or John, just as the historian of doctrine endeavours to exhibit the theology of Athanasius, Augustine, or Luther. Then, taking a wider view, it groups all the inspired writers of a period together, and seeks to present the theology of the New Testament, or of the Old, just as one may do with the Nicene or the Reformation theology. This is a most interesting and useful study, and much valuable work has been done by it; but it is clearly an historical study, and as such belongs to a different department from dogmatic, if that is placed in philosophical theology. It furnishes important materials for dogmatic, and gives us the power of using Scripture in a more historical way than would be possible without it; but as it cannot be assumed that any one inspired man, or any one age of the history of revelation, saw the entire system of divine truth as it is in itself, even the most perfect results of biblical theology will only be materials for dogmatic, not dogmatic itself.

The science of religion, again, investigates the various forms of religion among mankind, and by the comparative study of these seeks to discover their origin and mutual relations. It is probably too soon yet to judge what the results of this young and promising study may be, but they should certainly not be despised by the Christian theologian. They may have an important bearing on apologetic, and

¹ Art. "Dogmatik" in Herzog's *Real Encyclopädie für Protestantische Theologie u. Kirche*.

² *Encyclopädie u. Methodologie der Theologischen Wissenschaften*.

³ *Kurse Darstellung des theologischen Studiums*.

⁴ *Zur Dogmatik*.

⁵ By Schleiermacher, Nitzsch, and Beck.