

his principal works (which were not numerous, 51 being the total exhibited in the Academy) are:—1828, Pilgrims arriving in sight of Rome (repeated in 1835 and 1836, and perhaps on the whole his *chef d'œuvre*); 1829, Byron's Dream (in the National Gallery); 1834, the Escape of Francesca di Carrara (a duplicate in the National Gallery); 1841, Christ Lamenting over Jerusalem (ditto); 1843, Hagar and Ishmael; 1845, Comus; 1849, Helena; 1851, Ippolita Torelli; 1853, Violante; 1855, Beatrice. These female heads, of a refined semi-ideal quality, with something of Venetian glow of tint, are the most satisfactory specimens of Eastlake's work to an artist's eye. He was an accomplished and judicious scholar in matters of art, and published, in 1840, a translation of Goethe's *Theory of Colours*; in 1847 (his chief literary work) *Materials for a History of Oil-Painting*, especially valuable as regards the Flemish school; in 1848, *Contributions to the Literature of the Fine Arts*; in 1851 and 1855, translated editions of Kugler's *History of the Italian School of Painting*, and *Handbook of Painting*.

Sir Charles Eastlake was a man of middle height, spare form, reddish complexion, bright hair (scanty in advanced life); of unassuming and rather courtier-like bearing; reluctant to oppose or offend, but with a strong sense of official duty. He was a neat and appropriate speaker, and filled his presidential and other offices with great credit in the eyes of all who appreciate moderation and cultured finish in the speech and bearing of a public man.

EASTON, a borough of the United States, and capital of Northampton county, Pennsylvania, is situated on the right bank of the Delaware immediately above the confluence of the Lehigh, 54 miles north of Philadelphia. The town is very systematically arranged in spite of the irregularity of the ground on which it is built; the water supply from the Lehigh river is abundant, and a strong pressure is obtained by the elevated position of the reservoirs. As the centre of a rich agricultural and mineral district, with free communication both by land and water, Easton has considerable activity at once in trade and manufacture. Among its establishments the borough contains breweries, tanneries, carriage factories, iron foundries, a rope-walk, and an oil-factory; and South Easton, on the other side of the Lehigh, has a cotton-factory, a rolling-mill, and railway engineering works. The principal buildings are the farmers' and mechanics' institute, the free reading room, and the Presbyterian or Lafayette college, which was founded in 1831, and in 1872 had 25 teachers and 259 students. The borough, laid out in 1738, was incorporated in 1789. Population in 1870, 10,987; or, if South Easton be included, 14,154.

EAST SAGINAW, a city of Saginaw county, Michigan, United States, is situated on the Saginaw river, about 90 miles N.N.W. of Detroit. It extends about three miles along the river, with a breadth of nearly a mile. It is the principal depôt of the salt and lumber trade of the Saginaw valley, and possesses foundries, boiler-shops, saw-mills, and shingle-mills. It is the terminus of the Saginaw Valley and St Louis Railway, while a branch of the Flint and Père Marquette Railway radiates here to Bay city and another to Caro, Tuscola county. On the opposite bank of the river is the Jackson, Lansing, and Saginaw line. East Saginaw was incorporated as a village in 1855, and obtained a city charter in 1859. Population in 1870, 11,350.

EAU DE COLOGNE, a perfume, so named from the city of Cologne, where its manufacture was first established by an Italian, Giovanni Maria Farina, born in 1685, and by other members of his family, some of whom made it according to a method due to one Paul Feminis. In 1874 there were in Cologne 35 establishments for the preparation of the perfume, 28 of which were in the hands of persons

bearing the name of Farina. Eau de Cologne consists of a solution of various essential oils in strong alcohol. The purity and thorough blending of the ingredients are of the greatest importance in the process of manufacture. It was originally prepared by making a spirituous infusion of certain flowers, pot-herbs, drugs, and spices, and adding thereto, after distillation, definite quantities of several vegetable essences. See Laboulaye, *Dictionnaire des Arts et Manufactures*, vol. ii., s.v. "Parfumerie."

EBEL, HERMANN WILHELM (1820-1875), a distinguished philologist, was born at Berlin, May 10, 1820. He displayed in his early years a remarkable capacity for the study of languages, and at the same time a passionate fondness for music and poetry. At the age of sixteen he became a student at the university of Berlin, applying himself especially to philology, and attending the lectures of Boeckh. Music continued to be the favourite occupation of his leisure hours, and he pursued the study of it under the direction of Marx. In the spring of 1838 he passed to the university of Halle, and there began to apply himself to comparative philology under Pott. Returning in the following year to his native city, he continued this study as a disciple of Bopp. He took his degree in 1842, and, after spending his year of probation at the French Gymnasium of Berlin, he resumed with great earnestness his language studies. About 1847 he began to study Old Persian. In 1852 he accepted a professorship at the Beheim-Schwarzbach Institution at Filehne, which post he held for six years. It was during this period that his studies in the Old Slavic and Celtic languages began. In 1858 he removed to Schneidemühl, and there he discharged the duties of first professor for ten years. He was afterwards called to the chair of comparative philology at the university of Berlin. The most important work of Dr Ebel in the field of Celtic philology is his revised edition of the *Grammatica Celtica* of Professor Zeuss, completed in 1871. This had been preceded by his treatises—*De verbi Britannici futuro ac conjunctivo* (1866), and *De Zeussii curis positis in Grammatica Celtica* (1869). He made many learned contributions to Kühn's *Zeitschrift für vergleichende Sprachforschung*, and to Schleicher's *Beiträge zur vergleichenden Sprachforschung*; and a selection of these contributions was translated into English by Sullivan, and published under the title of *Celtic Studies* (1863). Ebel contributed the Old Irish section to Schleicher's *Indogermanische Chrestomathie* (1869). Among his other works must be named *Die Lehnwörter der Deutschen Sprache* (1856). He died at Misdroy, August 19, 1875.

EBERHARD, surnamed IM BART (*Barbatus*), count and afterwards first duke of Würtemberg, was born December 2, 1445. He was the second son of Count Ludwig I., who died in 1450; and he succeeded his elder brother, Ludwig II., at the age of twelve (1457). The guardianship of the young count was assumed by his uncle, Count Ulrich, and he had for tutor the learned John Nauclerus. Coveting power and careless of learning, he profited little by the learning of his tutor; and at the age of fourteen he succeeded in throwing off the restraint of the guardianship, and assumed the government. But instead of discharging its duties he thought only of indulging his passions, and for a time led a wild, reckless life. By some means he was brought to serious reflections, and we find him, according to a custom which had not become wholly extinct, undertaking in 1468 the pilgrimage to Jerusalem. He also visited Italy, and made acquaintance with some of the most famous scholars of the age. His marriage with Barbara, daughter of Lodovico di Gonzaga, contributed to the amendment and elevation of his character. He began to study and to take a practical interest in the promotion of the new learning, and at the instigation of his wife he founded, in 1477, the university of Tübingen. Hither came, in 1481,

the young advocate John Reuchlin, who lectured on Greek at the university and took his degree of doctor of laws. Count Eberhard conceived a great liking for him, appointed him his private secretary, and named him councillor. In the spring of 1482 Eberhard, accompanied by Reuchlin, visited Rome, had an audience of Pope Sixtus IV., and received from him the Golden Rose. On his return he visited Florence, and enjoyed the society of the group of scholars gathered around Lorenzo de' Medici. It was in the same year that Eberhard, by the treaty of Minzingen, put an end to the evils which had arisen from a division of the county made in 1437 between his father and his uncle Ulrich, as representatives of the two lines of Urach and Stuttgart, and secured the future indivisibility of Würtemberg, and the right of primogeniture in his own family. The treaty was made under the guarantee of the empire, and was sanctioned by an assembly of prelates, knights, and landed proprietors. By a limitation of the power of the prince agreed to at the same time, Count Eberhard became the founder of the constitution of Würtemberg. He made Stuttgart his place of residence, and retained Reuchlin in his service till his own death. Eberhard sympathized with the desire that was daily strengthening for a thorough reformation in the church; and in his own dominions he rendered great services by his regulation of convents. Some of these institutions he secularized. Though a lover of peace, he knew how to bear the sword when war was necessary; and by his courage, wisdom, and fidelity to his engagements he secured the esteem and friendship of the emperors Frederick III. and Maximilian I., as well as that of other princes of his time. He was one of the leading members of the Grand Swabian League formed in 1488, and took part in the liberation of Maximilian, then king of the Romans, from his imprisonment at Bruges. In recognition of his great services the emperor at his first diet, held at Worms in 1495, raised Eberhard, without any solicitation on his part, to the dignity of duke, confirming at the same time all the possessions and prerogatives of his house. Duke Eberhard did not live long to enjoy his new dignity. He died at Tübingen on the 25th of February 1496. He had two children by his marriage; but these died in their infancy, and with him the line of Urach became extinct.

EBERHARD, AUGUST GOTTLÖB (1769-1845), a German poet and miscellaneous writer, was born at Belzig, near Wittenberg, in 1769, and died at Dresden on the 13th May 1845. He studied theology at Leipsic; but some stories he contributed to periodicals having proved successful, he devoted himself to literature. Among his earlier works were *Ida's Blumenkörbchen* (1792); *List um List, oder was ein Kuss nicht vermag*; *Ferdinand Werner, der arme Flötenspieler* (1802); *Prinz Fet Etof* (1804), and *Ishariot Kralls Lehren und Thaten* (1807). For a time he was associated with Becker in the editorship of his *Taschenbuch* and his *Erholungen*, for both of which he wrote numerous tales and sketches. His claim to permanent literary fame, however, depends almost exclusively on his *Hänschen und die Küchlein* (1822), a charmingly graceful narrative poem in ten parts, which has passed through many editions, and been translated into most of the languages of Europe. An English translation by James Cochrane was published in 1854. In his *Der Erste Mensch und die Erde* (1828), a poem written in hexameters, the narrative of the creation is given with dignity and spirit. After the death of Vater in 1826, Eberhard succeeded to the editorship of the *Jahrbuch der häuslichen Andacht*, a well-known German educational annual. The miscellaneous poems (*Vermischte Gedichte*) of Eberhard appeared in two volumes in 1833, and his collected works (*Gesammelten Schriften*) in 20 volumes in 1830-1.

EBERHARD, JOHANN AUGUSTUS (1739-1809), an eminent German theologian and philosopher, was born at Halberstadt, in Lower Saxony, August 31, 1739. His father, a man of considerable literary attainments, was the singing-master at the church of St Martin's in that town, and also teacher of the school of the same name. Young Eberhard was educated partly at home and partly in his father's school. In the seventeenth year of his age he went to the university of Halle to study theology. Towards the end of 1759 he returned to his native town, and became tutor to the eldest son of the Baron Von der Horst, to whose family he attached himself for a number of years. In 1763 he was appointed con-rector of the school of St Martin's, and second preacher in the Hospital Church of the Holy Ghost; but he soon afterwards resigned these offices, and followed his patron to Berlin. The advantage he enjoyed of being introduced by the baron into the best company tended to polish his manners, and to form, even at an early period, a style of writing which served as a model to many of his contemporaries. His residence at Berlin gave him an opportunity of extending his knowledge, and of cultivating the acquaintance of some of the most eminent literary men in Germany. Amongst these were Nicolai and Moses Mendelssohn, with whom he associated upon terms of intimate friendship.

In 1768 he accepted the situation of preacher or chaplain to the workhouse at Berlin, along with that of preacher in the neighbouring fishing village of Stralow. The income from these livings was small; but his object was to continue at Berlin, and he had at the same time the promise of further preferment upon the first vacancy. He now applied with renewed ardour to the study of theology, philosophy, and history, the first fruits of which soon appeared in his *Neue Apologie des Sokrates* (1772), a work occasioned by an attack which was made on the sentiments contained in the fifteenth chapter of Marmontel's *Belisarius* by Peter Hofstede, a clergyman of Rotterdam, who, with a misdirected industry, raked up the vices of the most celebrated characters in the pagan world, and maintained the patristic view that even their virtues were only *splendida peccata*. Eberhard stated the arguments for the broader view with great acuteness and learning, and is therefore entitled to rank as one of the founders of rationalistic theology in Germany. The *Apology* itself, which constitutes but a small part of the book, is esteemed a master-piece of clear, dignified, and persuasive eloquence. The whole work exhibits much reading and philosophical reflection; but the liberality of his reasoning gave great offence to many of the strictly orthodox divines of his time, and is believed to have obstructed his preferment in the church.

In 1774 he was appointed to the living of Charlottenburg; and he employed the leisure he had in this situation in preparing a second volume of his *Apology*, which appeared in 1778. In this he not only endeavours to obviate some objections which were taken to the former part, but continues his inquiries into the doctrines of the Christian religion, religious toleration, and the proper rules for interpreting the Scriptures. Perceiving that his further promotion in the church would be attended with difficulty, he resolved, although reluctantly, to accept the situation of professor of philosophy at the university of Halle, which became vacant in 1778 by the death of G. F. Moier. As an academic teacher, however, he was unsuccessful. His powers as an original thinker were not equal to his learning and his literary gifts, as was shown in his opposition to the philosophy of Kant.

On his arrival at Halle, the philosophical faculty presented him with a diploma as doctor in philosophy and master of arts. In 1786 he was admitted a member of the Berlin Academy of Sciences; and in 1805 the king of

Prussia conferred upon him the honorary title of a privy-councillor. In 1808 he obtained the degree of doctor in divinity, which was given him as a reward for his theological writings. He died January 6, 1809.

Eberhard's attainments in philosophy and literature were extensive and profound. He was master of the learned languages, spoke and wrote French with facility and correctness, and understood English, Italian, and Dutch. He had read a great deal, was thoroughly versed in the philosophical sciences, and possessed a just and discriminating taste for the fine arts. He was a great lover of music, and was himself a proficient in the art.

The following is a list of his works:—*Neue Apologie des Sokrates*, &c., 2 vols. 8vo, 1772-8; *Allgemeine Theorie des Denkens und Empfindens*, &c., Berlin, 1776, 8vo, an essay which gained the prize assigned by the Royal Society of Berlin for that year; *Von dem Begriff der Philosophie und ihren Theilen*, Berlin, 1778, 8vo,—a short essay, in which he announced the plan of his lectures on being appointed to the professorship at Halle; *Lobschrift auf Herrn Johann Thaumann Prof. der Weltweisheit und Beredsamkeit auf der Universität zu Halle*, Halle 1779, 8vo; *Ancylator, eine Geschichte in Briefen*, Berlin, 1782, 8vo,—written with the view of counteracting the influence of those sceptical and Epicurean principles in religion and morals then so prevalent in France, and rapidly spreading amongst the higher ranks in Germany; *Ueber die Zeichen der Aufklärung einer Nation*, &c., Halle, 1783, 8vo; *Theorie der Schönen Künste und Wissenschaften*, &c., Halle, 1783, 8vo, 3d ed. 1790; *Vermischte Schriften*, Halle, 1784; *Neue Vermischte Schriften*, Ib. 1786; *Allgemeine Geschichte der Philosophie*, &c., Halle, 1788, 8vo; 2d ed. with a continuation and chronological tables, 1796; *Versuch einer Allgemeinen-Deutschen Synonymik*, &c. Halle and Leipsic, 1795-1802, 6 vols. 8vo, long reckoned the best work on the synonyms of the German language (an abridgement of it was published by the author in one large volume 8vo, Halle, 1802); *Handbuch der Aesthetik*, &c., Halle, 1803-1805, 4 vols. 8vo. Besides the works above mentioned, Eberhard contributed a number of small tracts and essays to various periodical and scientific publications, and translated several foreign works. He was also the editor of the *Philosophical Magazine*, Halle, 1788-1792, and of the *Philosophical Archives*, Halle, 1793-1795. These two periodical works, which are now little read, were instituted for the purpose of controverting the metaphysical principles of Kant, and of vindicating the doctrines of Leibnitz and Wolf. Frederick Nicolai published a memoir on the life and character of Eberhard, Berlin and Stettin, 1810, 8vo. See also K. H. Jördens, *Lexicon Deutscher Dichter und Prosaisten*.

EBERT, FRIEDRICH ADOLF (1791-1834), a very eminent bibliographer, was born at Taucha, near Leipsic, July 9, 1791. He received his early education partly from his father, preacher to the Georgenhau at Leipsic, and partly at the Nicholas School. At the age of fifteen he was appointed to a subordinate post in the town library of Leipsic, in which his literary tastes, early awakened, were fostered and strengthened. He studied theology for a short time, first at Leipsic and afterwards at Wittenberg, but, by the advice of a friend, renounced it in favour of history. After the close of his academical studies, he made his appearance as an author by the publication in 1811 of a work on public libraries, and in 1812 of another work entitled *Hierarchie in religionem ac literas commoda*. In the following year he took part in the reorganization of the Leipsic University Library, and in 1814 was appointed secretary to the Royal Public Library of Dresden. The same year he published *F. Taubmann's Leben und Verdienste*, and in 1819 *Torquato Tasso*, a translation from Ginguené with annotations. Anxious to turn to good account the rich resources open to him in the Dresden library, he undertook the work on which his reputation chiefly rests, the *Allgemeines bibliographisches Lexikon*, the first volume of which appeared in 1821, and the second in 1830. This was the first work of the kind produced in Germany; but nevertheless it had a higher aim and a more scientific character than its non-German precursors. In 1823 Ebert was called to the post of chief librarian and professor at Breslau, and at the same time was offered that of librarian to the duke of Brunswick at Wolfenbüttel. He accepted

the latter. But early in 1825 he returned to Dresden as public librarian; he was soon after named private librarian to the king, and in 1828 chief librarian and aulic councillor. Among his other works are—*Die Bildung des Bibliothekars* (1820), *Geschichte und Beschreibung der Königlichen öffentlichen Bibliothek in Dresden* (1822), *Zur Handschriftenkunde* (1825-27), and *Culturperioden des oberdeutschen Mittelalters* (1825). Ebert was a contributor to various journals and encyclopædias, and took part in the editing of Ersch and Gräber's great work. He died at Dresden, November 13, 1834, in consequence of a fall from the ladder in his library a few days before.

EBINGEN, a town of Würtemberg, in the circle of the Schwarzwald, on the Schmida, a left-hand tributary of the Danube, 22 miles south of Tübingen and 37 miles west of Ulm. It has rather more than 5000 inhabitants, who are engaged in woollen-weaving, stocking-weaving, hat-making, bleaching, and cattle-dealing.

EBIONITES, a Christian sect which was separated from the general Christian church about the end of the 2d century. The origin of the name has been much disputed, some deriving it from Ebion as the founder of the sect, and others from the Hebrew word (עֲבִיּוֹן) meaning poor. For the former opinion the authority of Tertullian is quoted, who makes references to the existence of such a person as Ebion, but as counterbalancing these references there has to be considered—1st, that Tertullian being careless and inaccurate, and having no knowledge of Hebrew, may have merely fallen into the error of assuming that the sect took its name from that of a person; 2d, that no mention is made of the existence of such a person either by Irenæus or by Origen, and that any references to him by Epiphanius and later writers are probably borrowed from Tertullian; and 3d, that the name Ebionites had a very general signification, and represented a natural Judaizing tendency which must have had a more comprehensive beginning than that originating in an individual influence. Those who derive the name from the Hebrew word explain it in two ways—as applicable either to the poverty of the doctrines of the Ebionites, or to the poverty of their circumstances. Undoubtedly the name was applied to them with the former significance by their enemies, but it is more probable that they employed in a bad sense a name already existing, than that they coined it to suit their purpose. That the term was originally applied to the circumstances of the Ebionites seems the only probable supposition; and the argument in support of it may be stated thus:—That the early Christians, both Jewish and heathen, were designated the poor; that the poverty of the Jewish Christians continued longer than that of the heathen Christians, and Origen states that they in particular were named the poor (Εβωναῖοι χρηματιζόμενοι οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδείξασθαι); and that, as the Judaizing Christians came gradually to be the only Jewish Christians who required to be distinguished from the heathen Christians, they retained the name. The fathers show a very imperfect knowledge of the origin, history, and doctrines of the Ebionites, but there cannot be any doubt that at first all Judaizing Christians went under that name. In the New Testament there is evidence of the existence of such a party, though it had not then developed into a recognized sect. This apparently did not happen till after the second destruction of Jerusalem and the founding of the heathen colony of Ælia Capitolina, when the emperor Hadrian banished from the neighbourhood all Jews who still retained their national peculiarities. As to the particular opinions of the Ebionites the statements of the fathers are somewhat contradictory, and this for the threefold reason—that by the isolation of the Ebionites from the general church the information obtainable regarding them could only be imperfect; that under

the general name Ebionites a good many varieties of opinion are included; and that their opinions varied at different periods of their history. The term Ebionites is used by some writers to include the Nazarenes, who, while recognizing the binding obligation of the Mosaic law on all Jews, did not regard it as binding on heathen Christians (see NAZARENES); but at an early period the stricter Ebionites must have separated themselves from the Nazarenes, who soon became merged in the general church. Of Ebionites proper Origen distinguishes two classes—those who affirm and those who deny the miraculous birth of Jesus; and in this he is followed by Eusebius. The extreme Ebionites, according to Origen, were only distinguishable from common Jews by the acceptance of the moral teaching of Christ; while those Ebionites who admitted the miraculous birth of Christ did not recognize His divinity proper, but believed that with His human nature the spirit of an angel or archangel, or even of Adam, was incorporated. Both classes of Ebionites seem to have had these points in common:—1st, They emphasized the unity of God; 2d, they affirmed the universal obligation of the Mosaic economy; 3d, of the books of the New Testament they received as genuine only the gospel of St Matthew; 4th, they denounced St Paul as a separatist; and 5th, they believed that Jerusalem was yet to be the city of God, and some of them at least believed in Christ's millennial reign. In the time of Eusebius the Ebionites inhabited chiefly the coasts of the Dead Sea, but they dwelt also in Rome and Cyprus. They vanished from history in the end of the 4th or beginning of the 5th century.

The ancient authorities on the Ebionites are Irenæus, Hippolytus, Eusebius, Tertullian, Origen, and Theodoret. In modern literature there are—Gieselser, in *Staudlin und Teschner's Archiv für ältere und neuere Kirchengeschichte*, vol. ii. Leipsic, 1820; Credner in *Winer's Zeitschrift für wissenschaftl. Theologie*, Sulzbach, 1829; Baur, *De Ebionitarum origine et doctrina ab Essæis repetenda* (Tübinger Osterprogramm von 1831); Hilgenfeld, *Die Clementinischen Recognitionen*, Jena, 1848; the article "Ebjoniten" in Herzog's *Real Encyclopædie*; and Mansel's *Gnostic Heresies of the First and Second Centuries*, London, 1876.

EBOLI, or EVOLI, a town of Italy, in the province of Principato Citeriore and district of Campagna, situated about thirteen miles from Salerno, on an elevated site commanding a fine prospect over land and sea. It has an ancient castle belonging to the princes of Angri, and its church of St Francis of Assisi contains a curious picture of the Crucifixion by Roberto di Oderisio. Between the town and the Silarus or Sele are the ruins of the ancient *Eburi*, a place of municipal rank; and the river is still spanned by a bridge of fine Roman construction. Population, 8947.

EBONY (ἔβενος), the wood of various species of trees of the genus *Diospyros* and natural order *Ebenaceæ*, found in the tropical parts of Asia and America. The best kinds are very heavy, are of a deep black, and consist of heart-wood only. On account of its colour, durability, hardness, and susceptibility of polish, ebony is much used for cabinet work and inlaying, and for the manufacture of pianoforte keys, knife-handles, and turned articles. Ceylon ebony is furnished by *D. Ebenum*, which grows in great abundance throughout the flat country west of Trincomalee. The tree is distinguished from others by the inferior width of its trunk, and its jet-black, charred-looking bark, beneath which the wood is perfectly white until the heart is reached (See Baker, *Eight Years' Wanderings in Ceylon*, p. 293, 1855). The wood is stated by Sir J. E. Tennent to excel that obtained from *D. reticulata* of the Mauritius and all other varieties of ebony in the fineness and intensity of its dark colour. Although the centre of the trees alone is employed, reduced logs 1 to 3 feet in diameter can readily

be procured. Much of the East Indian ebony is yielded by the species *D. Melanoxylon*, a large tree 8 to 10 feet in circumference, with irregular rigid branches; oblong or oblong-lanceolate, entire leaves; white flowers, having a 5-cleft calyx; and a round, pulpy berry, containing 2-8 seeds. The bark of the tree is astringent, and mixed with pepper is used in dysentery by the natives of India. The wood of *D. Ebenaster*, the species called by the Singhalese *Cadooberia*, is black, with rich brown stripes; it is not so durable and heavy as the true ebony. That of *D. tomentosa*, a native of North Bengal, is black, hard, and of great weight. *D. montana*, another Indian species, produces a dark wood, variegated with white-coloured veins. *D. guasita* is the tree from which is obtained the wood known in Ceylon by the name *Calamander*, derived by Pridham from the Singhalese *kalu-mindrie*, black-flowing. Its closeness of grain, great hardness, and fine hazel-brown colour, mottled and striped with black, render it a valuable material for veneering and furniture-making. Cochinchina ebony is believed to be the wood of a species of *Maba*, a genus of *Ebenaceæ*. What is termed Jamaica or West Indian ebony and probably also the green ebony of commerce are produced by *Brya Ebenus*, a leguminous tree or shrub, having a trunk rarely more than 4 inches in diameter, flexible spiny branches, and orange-yellow, sweet-scented flowers. The wood is greenish-brown in colour, heavier than water, exceedingly hard, and capable of receiving a high polish.

From the book of Ezekiel (xxvii. 15) we learn that ebony was among the articles of merchandise brought to Tyre; and Herodotus states (iii. 97) that the Ethiopians every three years sent a tribute of 200 logs of it to Persia. Ebony was known to Virgil as a product of India (*Geor.*, ii. 116), and was displayed by Pompey the Great in his Mithridatic triumph at Rome. By the ancients it was esteemed of equal value for durability with the cypress and cedar (see Pliny, *Nat. Hist.*, xii. 9, xvi. 79). According to Solinus (*Polyhistor*, cap. lv. p. 353, Paris, 1621), it was employed by the kings of India for sceptres and images, also, on account of its supposed antagonism to poison, for drinking-cups. The hardness and black colour of the wood appear to have given rise to the tradition related by Pausanias, and alluded to by Southey in *Thalaba*, i. 22, that the ebony tree produced neither leaves nor fruit, and was never seen exposed to the sun.

EBRO (in Latin *Iberus*), the principal river of Spain, rises in the Cantabrian Mountains, near Reinos, in the province of Santander, flows in a general south-east direction through Old Castile, Navarre, Aragon, and Catalonia, and falls into the Mediterranean about 80 miles south-west of Barcelona, in 40° 41' N. lat. and 0° 50' E. long., forming by its delta a very considerable excrescence on the otherwise regular outline of the coast. It has a total length of about 340 miles, and its drainage area is calculated at 31,445 square miles. Already a noble stream when it breaks through the pass of Horadada, it becomes navigable about Tudela; but its value as a means of communication is almost neutralized by the obstacles in its channel, and seafaring vessels cannot proceed further up than Tortosa. The great Imperial Canal, commenced by the emperor Charles V., proceeds along the right bank of the river from a point about three miles below Tudela, to the monastery of Monte Terero, five miles below Saragossa; and the San Carlos Canal affords direct communication between Amposta at the head of the delta and the harbour of Los Alfaques. The principal tributaries of the Ebro are—from the right hand the Jalón with its affluent the Jiloca, the Huerva, the Aguas, the Martín, and the Guadalupe; from the left the Aragon, the Gallago, and the Segre with its elaborate system of confluent rivers.

ÉCARTE (French, *écarté*, separated, discarded), a game at cards, of modern origin, probably first played in the Paris salons, in the first quarter of the 19th century. It is a development of a very old card game called *la triomphe*, or French-ruff (*Académie des Jeux*, various editions; Cotton and Seymour, *Complet Gamester*, various editions; and Paul Boiteau D'Ambly, *Les Cartes à jouer*, Paris, Hachette, 1854).

Écarté is generally played by two persons, but a pool of three may be formed, the player who is out taking the place of the loser, and the winner of two consecutive games winning the pool. At French écarté (but not at English) bystanders who are betting may advise the players, by pointing to the cards they desire them to play, and the loser of the game goes out and one of the *retrants* takes his place, unless the loser is playing *la chouette* (i.e., taking all the bets that are offered), when he does not have to resign his seat if he loses.

A pack of cards is used from which the small cards (from the two to the six both inclusive) are removed. The players cut for deal, the highest having the choice. The dealer gives five cards to his adversary and five to himself, by two at a time to each and by three at a time to each, or *vice versa*. The eleventh card is turned up for trumps. If it is a king, the dealer scores one.

The non-dealer then looks at his cards. If satisfied with them he plays, and there is no *discarding*; if not satisfied he *proposes*. The dealer may either *accept* or *refuse*. If he accepts each player discards face downwards as many cards as he thinks fit, and fresh ones are given from the undealt cards or *stock*, first to complete the non-dealer's hand to five, then to complete the dealer's. Similarly, a second proposal may be made, and so on, until one player is satisfied with his hand. If the dealer refuses the hand is played without discarding.

If the non-dealer announces that he holds the king of trumps, he scores one; and similarly, if the dealer holds the king and announces it, he scores one.

The non-dealer, being satisfied with his hand, leads a card. The dealer plays a card to it, the two cards thus played forming a *trick*. The winner of the trick leads to the next, and so on. The highest card of the suit led wins, the cards ranking king (highest), queen, knave, ace, ten, nine, eight, seven. Trumps win other suits. The second to play to a trick must follow suit if able, and must win the trick if he can, whether by trumping or otherwise.

The scores are for the king (as already explained), and for the majority of tricks. The player who wins three tricks scores one for the *point*; if he wins all five tricks, he scores two for the *vole*. If the non-dealer plays without proposing, or the dealer refuses the first proposal, and fails to win three tricks, the adversary scores two, but no more even if he wins the *vole*. The game is five up.

HINTS TO PLAYERS.—The following hints, which merely touch on the elements of the play, may be of service to beginners:—

Shuffle thoroughly after every deal to prevent the cards packing in suits, otherwise the trump card is not unlikely to be of the same suit as those preceding it, which are in the dealer's hand. It is an act of courtesy to the adversary to shuffle your own pack well, to save him the trouble of making your cards.

Do not look at your hand when dealer, until after the non-dealer has decided whether he will propose or not. The countenance or manner, often betrays the nature of the hand.

Do not announce the king until in the act of playing your first card.

Propose quickly, as hesitation exposes the nature of the hand. In order to be quick, the hands which should be played without proposing, called *jeux de règle*, ought to be thoroughly known. They are as follows:—

1. All hands with *three trumps*, whatever the other cards.
2. Hands with *two trumps* which contain also—

- a. Any three cards of one plain suit;
- b. Two cards of one plain suit, one being as high as a queen;
- c. Two small cards of one suit, the fifth card being a king of another suit;

d. Hands intermediate between b and c, i.e., with higher cards in one plain suit, and lower in another, e.g., two trumps, knave, ace of one suit, and nine or eight of another; or ace, ten of one suit, and ten of another; or ten, nine of one suit, and knave of another;

- e. Three cards of different suits, as high as king, knave, and a small card, or cards of equal value in different suits, as king, ace, nine: or king, and two tens; or two queens; or queen, knave, ace: or three knaves.

3. Hands with *one trump*, which contain also—

- a. King, queen, knave of one suit, and a small card of another;
- b. Four cards of one suit headed by king;
- c. Three cards of one suit headed by queen, and queen of another suit.

4. Hands with *no trump*, which contain three queens or cards of equal value in different suits, e.g., four court cards.

5. Hands from which only two cards can be discarded without throwing a king or a trump.

Holding cards which make the point certain, propose, as you have the chance of a refusal, and one good card taken in may give you the *vole*. If you hold a *jeu de règle*, and one of the trumps is the king, it is generally right to propose, as your adversary, if he accepts, cannot then take the king. But, except in the case of the king, the value of the trumps does not affect the proposal hands, as the game is not to lead trumps originally (without the king), unless you have three, but to keep them for trumping, and for this purpose high trumps are no better than low ones.

When discarding, throw out all cards except trumps and kings.

If your adversary proposes you should accept, unless you are guarded in three suits (a queen being a sufficient guard), or in two suits with a trump, or in one suit with two trumps. Hence the rule not to discard two cards, unless holding the king of trumps, applies to the dealer.

The hands with which to refuse are the same as those with which to play without proposing, except as follows:—

1. Two trumps and three cards of one plain suit should not be played unless the plain suit is headed by a court card.
2. One trump and a tierce major is too weak, unless the fifth card is a court card. With similar hands weaker in the tierce major suit, accept unless the fifth card is a queen.
3. One trump and four cards of a plain suit is too weak to play.
4. One trump and two queens is too weak, unless both queens are singly guarded.
5. One trump, queen of one suit, and knave guarded of another should not be played unless the queen is also guarded, or the card of the fourth suit is a court card.
6. One trump, a king and a queen, both unguarded, should not be played, unless the fourth suit contains a card as high as an ace.
7. Four court cards without a trump are too weak to play, unless they are of three different suits.

Refuse with three queens, if two are singly guarded; otherwise, accept.

Lead from your guarded suit, and lead the highest. An exception to this rule is with two small trumps, a guarded queen, and a small card of another suit, when the single card should be led.

When playing a weak hand after a refusal, with no hope of the point and fear of losing the *vole*, lead the strongest single card, unless you have a king.

If the strong suit led is not trumped, persevere with it, unless with king of trumps, or queen (king not having been announced), or knave, ace, when lead a trump before continuing your suit. Also, when playing for the *vole* with a weak trump and high cards, change the suit each time to avoid a ruff. Having made three tricks, then lead the trump.

You should not lead trumps at starting, even if your best suit, unless you hold king, or queen, knave, or knave, ace, with court cards out of trumps. Holding three trumps, the two best being in sequence, lead a trump.

If cards are refused, it is better to lead from two small cards in sequence, than from a high tenace.

If you have won two tricks, your opponent one, and you hold a trump and a plain card, lead the plain card; but if your adversary has won two tricks and you win the third, lead the trump.

If you make two tricks and have the queen and two small trumps (the king having been announced against you), by leading a small trump you must win the point.

The score has to be considered. If the dealer is at four, and the king is not in your hand nor turned up, play any cards without proposing which give an even chance of three tricks, e.g., a queen, a guarded knave, and a guarded ten. The same rule applies to the dealer's refusal, but he ought to be protected in three suits, e.g., three knaves, or a knave and two guarded tens. At the adverse

score of four, and king not being in hand or turned up, any hand with one trump should be played, unless the plain cards are very small and of different suits. Further, the rule to ask for cards with the point certain does not hold at the adverse score of four, unless king is in hand or turned up.

If the non-dealer plays without proposing when he is four to three, and the dealer holds the king he ought not to mark it. The same rule applies to the non-dealer after a refusal, if the dealer is four to three.

At the score of non-dealer three, dealer four, the dealer should refuse on moderate cards, as the player proposing at this score must have a very bad hand.

At four a forward game should not be played in trumps, as there is no advantage in winning the *vole*.

LAWS OF ÉCARTE.—The following laws are abridged from the revised code adopted by the Turf Club:—

Cutting.—1. A cut must consist of at least two cards. Card exposed in cutting, fresh cut. **Dealing.**—2. Order of distribution of cards, whether by three and two, or *vice versa*, once selected, dealer must not change it during game. If changed, or wrong number of cards dealt, non-dealer, before he looks at his hand, may claim fresh deal. 3. Dealer turning up more than one card, non-dealer, before looking at his hand, may select either for trump, or may claim fresh deal. If he has looked at his hand there must be a fresh deal. 4. Faced card discovered in pack before trump card is turned, fresh deal. 5. Dealer exposing own cards in dealing, no penalty; exposing non-dealer's cards, non-dealer, before looking at his hand, has option of fresh deal. 6. Deal out of turn, discovered before trump turned up, void; after, too late to rectify. 7. Misdeal discovered after trump card turned, and before proposing or playing, non-dealer has option of fresh deal. If deal stands, dealer cannot mark king turned up, and non-dealer having superfluous cards discards them; dealer having superfluous cards, non-dealer draws and looks at them; either having too few cards, hand is completed from stock. 8. Either player playing with wrong number of cards, adversary has option of fresh deal. **Marking king.**—9. King turned up may be marked any time before trump card of next deal is turned; king in hand must be announced before playing first card, or if king is card first led by non-dealer before being played to, or cannot be marked; if king is card first played by dealer, it must be announced before he plays again. 10. Player announcing king when he has not got it, and playing a card without declaring error, adversary may correct score and have hand played over again. If offender wins point or vole that hand, he scores one less than he wins. **Proposing.**—11. Proposal, acceptance, or refusal made cannot be retracted. **Discarding.**—12. Cards discarded must not be looked at. 13. Either player taking too many cards, and mixing any with his hand, adversary may claim fresh deal. If deal stands, adversary draws superfluous cards, and may look at them if offender has seen any of the cards given. Non-dealer asking for less cards than he discards, dealer counts as tricks all cards that cannot be played to. Same rule for dealer, but if he discovers error before playing a card, he may complete hand from stock. 14. Dealer giving more or less cards than asked for, non-dealer may claim fresh deal. If deal stands, non-dealer with too many cards discards superfluous ones; with too few, hand completed from stock. 15. Faced card in stock after discarding, players may look at it; it is put aside and next card given. 16. Cards exposed in giving cards to non-dealer, he has option of taking them or of having next cards; dealer exposing his own cards, no penalty. 17. Dealer turning up top card after giving cards, cannot refuse second discard. 18. Dealer accepting when too few cards in stock to supply both, non-dealer may take cards, and dealer must play his hand. **Playing.**—19. Card led in turn cannot be taken up again. Card played to a lead can only be taken up prior to another lead, to save revoke or to correct error of not winning trick. Card led out of turn may be taken up prior to its being played to. 20. Player naming one suit and leading another, adversary has option of requiring suit named to be led. If offender has none, no penalty. 21. Player abandoning hand, adversary is deemed to win remaining tricks, and scores accordingly. **Revolving, and not winning trick.**—22. For either of these offences same penalty as in law 10. **Incorrect packs.**—23. Deal in which discovery made, void; preceding deals good. **Bystanders.**—24. If players declare to play English écarté, bystanders, betting or not, not allowed to make remarks or give advice, nor to play out game of player resigning. If bystander makes remark which affects score, player prejudiced may call on him to pay his stakes and bets. 25. At French écarté, those betting may correct score, give advice (by pointing only), or play game of player who resigns.

See *Académie des Jeux* (various editions after the first quarter of the 19th century); Hoyle's *Games* (various editions about same date); Ch. Van-Tonac et Louis Delanoue, *Traité du Jeu de l'Écarté*, Paris, 1845 (translated in Bohn's *Handbook of Games*, London, 1850); "Cavendish," *The Laws of Écarté*, adopted by the Turf Club, with a *Treatise on the Game*, London, 1878. (H. J.)

ECBATANA (Greek, *Ἐκβάρανα*), or, as it is found in Æschylus, *Ἀγβάρανα*, a name applied by the classical writers to several and possibly to no fewer than seven distinct sites,—the capital of Media Atropatene, the capital of Media Magna, the citadel of Persepolis, a Syrian city on Mount Carmel, the Assyrian castle of Amadiyah, the Arsacidan stronghold of Europus, and the city of Ispahan. This diversity of application doubtless arises from the fact that the word was a descriptive epithet; but its derivation has not been ascertained, and it is even possible that under the Greek disguise we may have two totally distinct originals. According to the usual hypothesis the meaning is treasury or place of assemblage, from the Old Persian *hugnatān*. The Median use of the name is the only one of special moment, involving, as it does, a difficult question of identification. It has long been admitted on all hands that the modern Hamadan, a town of Persia at the foot of the Elvend Mountains, occupies the site and preserves the name of the great city of Ecbatana, which was the summer residence of the Persian kings from the time of Darius Hystaspis to the Greek conquest, and afterwards became the capital of the Parthian empire. But the further identification of this Ecbatana with the Ecbatana of Herodotus, still maintained by some authorities, has been disputed by Sir Henry Rawlinson, who locates the latter city at Takht-i-Suleiman, a conical hill about half-way between Hamadan and Tabriz, which agrees in its main topographical features with the Herodotean description, and is still covered with extensive ruins of ancient date. There it was at least possible for the Median monarch Dejoces to surround his palace with seven concentric walls of different colours, rising one behind the other; but, if the site of Hamadan be adopted, this part of the account, recently shown by the similar arrangement at Borsippa to be so probable in itself, must be relegated to the region of myths. One or other of the cities is possibly mentioned in the Old Testament as Achmatha or Amatha; in the Apocrypha the name frequently occurs in the form of Ekbatana.

See Sir Henry Rawlinson's "Memoir on the site of the Atropatenean Ecbatana," in *Journ. of the Roy. Geogr. Soc.*, 1841; Canon G. Rawlinson's *Herodotus*, vol. i. 1875, p. 226.

ECCARD, JOHANNES (1553-1611), a celebrated composer of church music, was born at Mühlhausen on the Unstrut, Prussia, in 1553. After having received his first musical instruction at home, he went, at the age of eighteen, to Munich, where he became the pupil of Orlando Lasso, one of the greatest masters of the Franco-Belgian school. In his company Eccard is said to have visited Paris, but in 1574 we find him again at Mühlhausen, where he resided for four years, and edited, together with Johann von Burgk, his first master, a collection of sacred songs, called *Crepundia sacra Helmboldi* (1577). Soon afterwards he obtained an artistic appointment in the house of Jacob Fugger, the great Augsburg banker, and in 1583 he became assistant conductor, and twelve years later first chapel-master, at Königsberg in Prussia. In 1608 he received a call to Berlin as chief conductor of the elector's chapel, but this post he held only for three years, owing to his premature death in 1611. Eccard's works consist exclusively of vocal compositions, such as songs, sacred cantatas, and chorales for four or five, and sometimes for seven, eight, or even nine voices. Their polyphonic structure is a marvel of art, and still excites the admiration of musicians. At the same time his works are instinct with a spirit of true religious feeling. They have indeed a religious and historic significance beyond their artistic value. The important position of music in the service of the Reformed churches is well known. It was derived from, and therefore appealed again to, the feelings of the people. Luther himself recognized the elevating influence of the art by

cultivating it with zeal and success. His setting of the beautiful words "Ein feste Burg ist unser Gott" is still regarded by the Germans as their representative national hymn. Eccard and his school are in the same way inseparably connected with the history of the Reformation. Of Eccard's songs a great many collections are extant; for an enumeration of the old and rare editions the reader is referred to the works by Winterfeldt, who has devoted great care to the study of Eccard, and by Döring (*Choral-kunde*, p. 47).

ECCCELINO, or **EZZELINO DA ROMANO** (1194–1259), fourth of the name, a famous Ghibelline chief, was born April 25, 1194. The family traced its origin to Eccelin, a knight who about 1036 followed the emperor Conrad II. into Italy, and received from him among other fiefs that of Romano, in the neighbourhood of Padua. Eccelino IV. was the elder of the two sons of Eccelino III., surnamed the Monk, who divided his little principality between them in 1223, and died in 1235. In his youth Eccelino displayed the dauntless courage and the power of dissimulation which characterized him through life. In 1226, at the head of a party of Ghibellines, he got possession of Verona, and was appointed podestat. He became one of the most faithful servants of the great emperor Frederick II., who by a charter granted in 1232 confirmed him in his possessions. Four years later (1236) he invited Frederick to enter Italy to his assistance, and in August met him at Trent. Eccelino was soon after besieged in Verona by the Guelfs, and the siege was raised by the emperor. Vicenza was next stormed, and the government was given to Eccelino. In 1237 the latter marched against Padua, became master of the city by capitulation, and crushed the spirit of the people by remorseless cruelty. The same year he took part in the siege of Mantua, and made himself master of Treviso. On the return of Frederick to Italy he joined him with a large force, and contributed to the great victory over the Guelfs at Cortenuova (November). In the following year he strengthened his connection with the emperor by marriage with Selvaggia, his natural daughter. In 1239, after entering Padua with Frederick, he was excommunicated and declared deprived of his estates by the Pope. But he still went on fighting and augmenting his dominions and perpetrating such incredible cruelties that the emperor, it is said, would fain have been rid of him. Nevertheless Eccelino was among the auxiliaries of Frederick at the siege of Parma in 1247. At the time of Frederick's death, in 1250, Eccelino, who had been named vicar-imperial of all the districts between the Trentine Alps and the river Aglio, had extended his authority from the Adriatic to the environs of Milan. He had married a second wife in 1249. At length (1256) a crusade against this foe of the church was proclaimed by Pope Alexander IV., and a powerful league was formed, which the Venetians joined. Padua was soon lost to him; but in 1258 he defeated the army of the league and reduced Brescia. In 1259 he was called to Milan by the Ghibelline party and attempted to march on the city. He was, however, encountered by his enemies at Cassano, September 16, 1259, and was severely wounded and taken prisoner. His troops then disbanded. The great leader was resolved not to survive his fall, nor would he make his peace with the church. He tore the bandages from his wounds, refused to take food, and died at Soncino, September 26, 1259. By the death of his brother Alberico about a year later the family became extinct, and their possessions were distributed among the conquerors. The character of Eccelino is thus drawn by Mr. Kington in his *History of Frederick the Second* (i. p. 503):—"He was bold, clear-sighted in politics, and staunch to the side he had chosen as his own. He had a most commanding intellect, and his counsels were sure not to be slighted. He was a

first-rate soldier, and could overawe his enemies with a glance. He was, however, superstitious, as many found to their cost. Covetous of power, he was unscrupulous as to the means by which it was won or kept. His merciless cruelty and his callousness to human suffering brand him as an enemy to mankind." In the *Divina Commedia* (*Inferno*, xii.) Eccelino is seen amongst those who expiate the sin of cruelty in the lake of blood in the seventh circle of hell.

ECCHELLENSIS, or **ECELLENSIS**, **ABRAHAM**, a learned Maronite, whose surname is derived from Eckel in Syria, where he was born towards the close of the 10th century. He was educated at the Maronite college in Rome, and, after taking his doctor's degree in theology and philosophy, became professor of Arabic and Syriac in the college of the Propagandists. Called to Paris in 1630 to assist Le Jay in the preparation of his polyglot bible, he contributed to that work the Arabic and Latin versions of the book of Ruth and the Arabic version of the third book of Maccabees. A quarrel with Gabriel Sionita, one of his coadjutors, whose work he had revised; led to a sharp controversy in which De Flavigny took part. He returned to Rome in 1642, but resumed his residence in Paris in 1645. Being invited by the Congregation of the Propaganda to take part in the preparation of an Arabic version of the Scriptures, he went again in 1652 or 1653 to Rome, where he died in 1664. Ecchellensis published several Latin translations of Arabic works, of which the most important was the *Chronicon Orientale* of Ibu-ar Râhib (Paris, 1653). He was engaged in an interesting controversy with Selden as to the historical grounds of episcopacy, in the course of which he published his *Eutychius Vindicatus, sive Responsio ad Seldeni Origines* (Rome, 1661). Conjointly with Borelli he wrote a Latin translation of the 5th, 6th, and 7th books of the *Conics* of Apollonius of Perga (1661).

ECCLES, a populous village of England, in the county of Lancaster, four miles west of Manchester by railway, and practically an outlying suburb of that city. The parish church of St Mary, an ancient structure, was enlarged and extensively repaired in 1863–4; and several dissenting places of worship have been built in the present century. The cotton-manufacture is extensively carried on in the immediate neighbourhood. Previous to the Reformation the monks of Whalley Abbey had a grange at what is still called Monks' Hall; and in 1864 many thousands of silver pennies of Henry III. and John of England and William I. of Scotland were discovered near the spot. Ainsworth, the author of the Latin and English dictionary so long familiar to English students, was born at Eccles in 1660; and it was at the vicarage that the Right Hon. William Huskisson expired on 15th September 1830 from injuries received at the opening of the Liverpool and Manchester Railway.

ECCLESIA, in Grecian antiquity, the general assembly of Athenian citizens, who met from time to time to discuss public affairs. Ecclesiæ were of two kinds, ordinary and extraordinary. The first of these were held, according to the laws of Solon, four times in each prytany, or period of thirty-five days; while the others were only summoned on some pressing emergency. When any measure of unusual importance was to be publicly debated, the people were summoned from the country by special messengers. An assembly thus convened was called a *cataclesia*. Much discussion has taken place as to the exact days of the month on which the ecclesiæ were held; but the result has only been to prove either that there were no days invariably fixed for them, or that we have no data by which to determine accurately what these days were. In Ulpian it is stated that when there were three assemblies a-month, the first fell on the eleventh, the second on the twentieth, and

the third about the thirtieth of the month. The likelihood is that they were held at regular intervals though the days were not absolutely fixed. Ecclesiæ were originally held in the Agora or Forum. The place of meeting was subsequently removed to the Pnyx, and afterwards to such of the greater temples as might be most convenient. The Pnyx lay to the west of the Areopagus, and commanded an extensive view. It was partly within the city walls, and had an area of about 12,000 square yards. On its northern side, cut out of the solid rock, was the *bema* or hustings from which the speakers addressed the people. From this tribunal a splendid view of the principal buildings of the city might be had. The right of assembling the people lay with the prytanes, or presidents of the senate or Council of Five Hundred, who both advertised beforehand the business to be discussed, and on the day of meeting sent round a crier to remind the citizens that their presence was required. In times of war, however, or other national crises, the generals of the army sometimes assumed this privilege, though it was necessary for them in doing so to give notice of their intention by a public proclamation. They also sometimes claimed the right of preventing the ecclesia from assembling; but their claims to this privilege were not generally recognized. Such of the citizens as refused to attend were fined, and six magistrates called *lexiarchs* were appointed to collect the fines. To assure a full meeting, the custom was ultimately introduced of paying the poorer classes a small sum for their attendance. This sum was originally an obolus, but after the time of Pericles it was raised to three. According to the usual order the proceedings of an ecclesia were commenced by a lustration or ceremonial purification of the place of assembly. The victims sacrificed were usually sucking pigs, whose blood was sprinkled round the boundary of the assembly. The crier next offered up a prayer to the gods for guidance, after which the business for which the assembly had been convened was introduced. According to the laws of Solon, the crier first called upon citizens above fifty years of age to speak and then upon all others; but this distinction was afterwards abolished, and the discussion was open from the commencement to all citizens of whatever age. The vote was generally taken by show of hands. In certain special cases, however, such as those affecting individual rights, the ballot was used. The decision to which the assembly came was called a *pepphisma*. The ecclesia was sometimes adjourned from one day to the next, and it generally broke up at once if any of those present declared that he had seen an unfavourable omen or if thunder and lightning occurred. The word *ecclesia* came to mean any assembly regularly convened, and in New Testament Greek it is used to denote the assembly of Christians in any particular place, or the Christian church.

ECCLESIASTES, **THE BOOK OF**, has been handed down by Hebrew tradition as one of the three canonical books of Solomon, son of David, the other two being Proverbs and the Song of Songs, or Canticles.

Two different practices have obtained from time immemorial as to the position of this book in the Bible. According to one, which is preserved in the MSS. and editions of the Septuagint, and is followed by the MSS. and editions of the Vulgate, Ecclesiastes is the second in the order of the five books which, according to the Alexandrian Jews and the Greek and Latin churches, was written by Solomon. The order of these five books in the Alexandrian and Sinaitic Codices and in the MS. Bible of Charles the Bold, circa 850 (British Museum) is Proverbs, Ecclesiastes, Canticles, Wisdom, and Ecclesiasticus. According to the other practice the book in question is separated from those which are supposed to belong to the same author, and is joined for liturgical purposes to the other four *Megilloth*.

Thus in the oldest dated MS. of the entire Hebrew Bible yet known (1009), now in the imperial library of St Petersburg, it is the *third* of the five *Megilloth*, viz., Ruth, Canticles, Ecclesiastes, Lamentations, and Esther. Though this order is also to be found in the Spanish and Italian MSS., it is by no means universal. Additional MS. 15,250 of the British Museum not only puts Ecclesiastes before Canticles, but places Ruth before the Psalms. In the fourteen pre-Reformation German translations of the Bible (1462–1518), and in Wycliffe's English version, where the five Solomonic books are still kept together, the order of the Septuagint and Vulgate is followed, as is also the case in the English Catholic version (Douai, 1610). Luther, who was the first to remove Wisdom and Ecclesiasticus from this group, and place them with the other so-called Apocryphal books at the end of the Old Testament, has left Ecclesiastes as second in the order of the Solomonic writings. In our first English translation of the entire Bible (1535) Coverdale followed the example of the great Continental Reformer. Hence this narrower group and this position of Ecclesiastes in the succeeding English Bibles, and in the present Authorized Version.

There is hardly another book in the Bible which has called forth so many commentaries and suffered as much at the hands of expositors as Ecclesiastes. Nearly 350 years ago Luther remarked,—“Difficult as this book is, it is almost more difficult to clear the author of the visionary fancies palmed upon him by his numerous commentators than to develop his meaning.” What would this sagacious Reformer have said if he could have seen the countless speculations of which it has been the subject since his days? We are positively assured that the book contains the holy lamentations of Solomon, together with a prophetic vision of the splitting up of the royal house of David, the destruction of the Temple, and the Captivity; and we are equally assured that it is a discussion between a refined sensualist and a sober sage. Solomon publishes in it his repentance, to glorify God and to strengthen his brethren; he wrote it “when he was irreligious and sceptical during his amours and idolatry.” “The Messiah, the true Solomon, who was known by the title of son of David, addresses this book to the saints;” a profligate who wanted to disseminate his infamous sentiments palmed it upon Solomon. It teaches us to despise the world with all its pleasures, and flee to monasteries; it shows that sensual gratifications are men's greatest blessing upon earth. It is a philosophic lecture delivered to a literary society upon topics of the greatest moment; it is a medley of heterogeneous fragments belonging to various authors and different ages. It describes the beautiful order of God's moral government, showing that all things work together for good to them that love the Lord; it proves that all is disorder and confusion, and that the world is the sport of chance. It is a treatise on the *summum bonum*; it is “a chronicle of the lives of the kings of the house of David from Solomon down to Zedekiah.” Its object is to prove the immortality of the soul; its design is to deny a future existence. Its aim is to comfort the unhappy Jews in their misfortunes; and its sole purport is to pour forth the gloomy imaginations of a melancholy misanthrope. It is intended “to open Nathan's speech (1 Chron. xvii.) touching the eternal throne of David;” and it propounds by anticipation the modern discoveries of anatomy and the Harveian theory of the circulation of the blood. “It foretells what will become of man or angels to eternity;” and, according to one of the latest and greatest authorities, it is a keen satire on Herod, written 8 B.C., when the king cast his son Alexander into prison.¹

¹ For an historical account of the interpretation of Ecclesiastes, with detached specimens of these conflicting views, see Ginsburg, *Commentary on Ecclesiastes*, pp. 27–293, London, 1861.