

One of the causes which have contributed to obscure the design of this book is the name *Ecclesiastes*. This title Preacher, which ascribes to Solomon an office foreign to the Old Testament, has been given to it by the Septuagint and Vulgate in accordance with a Jewish tradition, and has been adopted alike by the pre- and post-Reformation authorized versions of the Scriptures. The Jewish tradition in question is to be found in the *Midrash Rabba* on Eccl. i. 1, where we are told that "Solomon was called *Cohelath* = Ecclesiastes, because his discourses were delivered in the *Cahal* = Ecclesia." Hence the title in the Alexandrian version, which was followed by the Latin Authorized Version, and is reproduced in Wycliffe's Bible "the boke of Ecclesiastes, that is to sey, boe of talker to the people." Hence, too, Luther's title *Prediger*, which is followed in our first printed English Bible "the boke of the Preacher, otherwyse called Ecclesiastes" (Coverdale, 1535), and which is perpetuated in our Authorized Version. This title, however, is contrary to the grammatical form of the word *Cohelath*, as well as to the usage of the root from which it is derived. It has arisen from a desire on the part of the Jewish synagogue to exhibit Solomon in the garb of a penitent confessing his sins, and, by detailing his bitter experience, warning the people publicly to avoid the thorny path he has pursued and walk in the ways of righteousness. Laudable as this desire is, it perverts the historico-exegetical import of the book, and is contradicted by the signification of the name.

*Cohelath* is the participle feminine Kal of *kahal*, which primarily means *to call, to call together, to collect, to assemble*. The verb occurs about forty times in the Hebrew Bible, and is invariably used for assembling or gathering people together, especially for religious worship. Hence the name means *a collectress, or an assembleress of people into the presence of God, a female gatherer of an assembly to God*. This meaning of the name is fully confirmed by another Jewish tradition, which is embodied in the *Midrash Yalkut* (Eccl. i. 1), and is exhibited in the ancient Greek versions of Aquila and Symmachus. Chapter i. 12 tells us that Solomon is meant by this designation, since he was the only son of David who was king over Israel in Jerusalem. The feminine and symbolic appellation arises from the fact that in chapter vii. 27 of this very book Solomon is depicted as *personified Wisdom*, who appears herself in Prov. i. 10, viii. 1, &c., as *Cohelath, or the female gatherer of the people*. This symbolic name is, moreover, intended to indicate the design of the book itself, and to connect Solomon's endeavours here with his work recorded in 1 Kings viii. Solomon, who in 1 Kings viii. is described as *gathering* (קָהַל) the people to hold communion with the Most High in the place which he erected for this purpose, is here again represented as *the gatherer* (קָהַל) of the far-off people of God. As he retains his individuality, he sometimes describes his own experience, and sometimes utters the words of Wisdom, whose organ he is.

The design of this book, as indicated in the symbolic title of its hero, is to gather God's people, who were led astray by the inexplicable difficulties in the moral government of the world, into the community of God. *Cohelath* shows them the utter insufficiency of all human efforts to obtain real happiness—that it cannot be secured by wisdom, pleasure, industry, wealth, and prudence, but that it consists in the calm enjoyment of our lot, in resignation to the dealings of Providence, in the service of the Most High, and in looking forward to a future state of retribution, when all the present mysteries shall be solved, and when the Righteous Judge shall render to every man according to his deeds, whether they be good or evil.

Instead of writing an elaborate metaphysical disquisition

to refute the various systems of happiness which the different orders of mind and the different temperaments had constructed for themselves, Solomon is introduced as narrating his painful experience in all his attempts. He shows how he had vainly striven to divert the longings of his soul by various experiments, and the only solution which can pacify the perplexed mind when contemplating the unfathomable dealings in the moral government of the world.

The theme or problem of the book is given in chapter i. 2-11. On the assumption that there is *no hereafter*, and that the longing soul is to be satisfied with the things *here*, *Cohelath* declares all human efforts to satisfy the longings of the soul to be utterly vain (chap. i. 1, 2), since conscious man is more deplorable than unconscious nature, for he must speedily quit this life, whilst the earth abides for ever (4); the objects of nature depart and retrace their course again, but man disappears and is for ever gone (5-11).

In corroboration of the allegation in the prologue, and to show the utter failure to satisfy the cravings of the soul with mere temporal pleasures, *Cohelath* tells us that, with all the resources of a great monarch at his command (chap. i. 12), he applied himself assiduously to discover by the *aid of wisdom* the nature of earthly pursuits, and found that they were fruitless (13-14), since they could not alter destinies. Hence, when he reflected upon the large amount of wisdom which he had acquired, he came to the conclusion that it is utterly useless (16-17), for the accumulation of it only increased his sorrow and pain (18). Wisdom having failed, *Cohelath* resolved to try *pleasure*, to see whether it would yield the desired happiness, but he soon found that this too was vain (chap. ii. 1), and hence denounced it (2). After procuring every imaginable pleasure (3-10) he found that it was utterly insufficient to impart lasting good (11). He then compared wisdom with pleasure, the two experiments he had made (12); and though he saw that the former had a decided advantage over the latter (13, 14a), still he also saw that it does not exempt its possessor from death and oblivion, but that the wise man and the fool must both die alike and be forgotten (14b-16). This melancholy thought made him hate both life and the wealth which he had acquired by wisdom and industry, and which, to aggravate matters, he perchance might leave to a reckless fool (17-21). It convinced him that man has nothing from his toil but wearisome days and sleepless nights (22, 23), and that there is therefore nothing better for man than to enjoy himself (24a). Soon, however, he found that this too is not in the power of man (24b, 25). God gives this power to the righteous and withholds it from the wicked, and it is after all only transitory (2).

Having shown the failure of wisdom, knowledge, and enjoyment to calm the distracted mind which broods over the problem that, whilst the objects of nature depart and retrace their steps, again man vanishes and is for ever forgotten, *Cohelath* now shows the vain efforts of industry to satisfy the restless longings of the soul. All the events of life are immutably fixed (chap. iii. 1-8); labour is therefore fruitless (9). Even the regulations to human labour which God has prescribed in harmony with this fixed order of things man in his ignorance often mistakes (10, 11). Nothing is therefore left but the enjoyments as one finds them. But this, too, as has already been shown, is a gift of God (12, 13), who has fixed everything to make man feel his utter dependence on and fear the Lord (14, 15). The success of the wicked does not militate against this conclusion, for there is a day fixed for righteous retribution (16, 17). But even if all terminates *here*, and man and beast have the same destiny (17-21), this only shows all the more that the enjoyment of life is our only portion

(22). Such a desperate conclusion, however, makes death preferable to a toilsome life (iv. 1-3)—a life spent in exertions to battle with the pre-ordained order of things, a life expended in labours which either arise from jealousies and fail in their end (4-6), or are prompted by avarice and defeat themselves (9-16). But as God has thus ordained the order of things, we ought to serve him (17-v. 6), trust to his protection under oppression (7, 8), and remember that the rich oppressor has not even the comfort of the poor labourer (9-11), and often brings misery upon his children and himself (12-16). This again brings *Cohelath* to the mournful conclusion that nothing is left but to enjoy the few fleeting years of life, which is a gift of God (17-19).

*Cohelath* now shows that neither the much-coveted wealth nor the highly-praised prudence suffices to secure the desired happiness and solve the melancholy problem of life that the same failure attends wealth (vi. 1-9), for the rich man cannot over-rule the order of Providence, nor forecast what will be for his happiness (10-12). The same is the case with the prudential or common sense view of life. *Cohelath* thought to secure happiness by acquiring and leaving a good name (vi. 1-4), by listening to merited rebuke (5-9), not indulging in a repining spirit. He would also submit to Divine Providence (10-14), be moderate in his religious practices (15-20), not meddle with the opinions of others (21, 22), seeing that higher wisdom is unattainable (23, 24), and submit to the oppressive powers that be, convinced that the mightiest tyrant will ultimately be punished (viii. 1-9), for, though righteous retribution is momentarily suspended which causes wickedness to triumph, God will eventually administer justice (10-13). But as he found that the fortunes of the righteous and the wicked are often reversed all their lifetime, he had to relinquish this common-sense view of life as utterly insufficient to calm the longings of the soul, and recurred to his repeated conclusion that there is nothing left for man but to enjoy the fleeting things of this life (14, 15).

Before propounding his final conclusion, *Cohelath* gives a *résumé* of his investigations. Since it is impossible to fathom the work of God by wisdom, seeing that even the righteous and wise are subject to this inscrutable Providence just as are the wicked (viii. 16-ix. 2);—for all must die alike and be forgotten, and have no more participation in what takes place here (3-6), and we are therefore to indulge in pleasures here, since there is no hereafter (7-10); success does not always attend the strong and the skilful (11, 12); wisdom, though advantageous in many respects, is often despised and defeated by folly (13-x. 3); we are to be patient under sufferings from rulers who by virtue of their power often pervert the order of things (4-7), since opposition may only increase our sufferings (8-11); the exercise of prudence will in the long run be more advantageous than folly (12-20); we are to be charitable, though the recipients of our charity often appear ungrateful, since some of them may after all requite us (xi. 1, 2); we are always to be at work, not allowing ourselves to be deterred by imaginary failures, since we know not which of our efforts may prove successful (3-6), and thus make life as agreeable as we can, since this is the only scene of enjoyment, and the future is all vanity (7, 8);—yet, seeing that even all this does not satisfy the higher craving of the soul, and still leaves conscious man in a more deplorable state than unconscious nature, for the objects of nature depart, retrace their course again, while man disappears and is for ever forgotten—*Cohelath* at last comes to the conclusion that the enjoyment of this life, combined with a belief in a future judgment, does secure real happiness for man (9, 10). We are therefore to live from our early years in the fear of God and of a final judgment, when the Righteous Judge will rectify all present inequalities (xii. 1-7).

The wisest and most painstaking *Cohelath* found by experience that all human efforts to obtain real happiness are vanity of vanities (xii. 8-10), that the sacred writings alone contain the clue to it (11, 12), that there is a Righteous Judge who takes cognizance of all we do, that He will in the great Day of Judgment try the conduct of us all, and that we are therefore to fear Him and keep His commandments (13, 14).

From this analysis of its contents it will be seen that the book consists of four parts, with a prologue and epilogue. The prologue and epilogue are distinguished by respectively beginning with the same phrase (i. 1, xii. 8) and ending with two marked sentences (i. 11, xii. 14). The prologue, which consists of chapter i. 1-11, propounds the grand problem of the book; whilst the epilogue, which consists of chapter xii. 8-12, gives the solution proposed by *Cohelath*. The four sections, which are respectively indicated by the recurrence of the same formula or refrain, viz. ii. 26, v. 19, and viii. 15, give the result of each experiment or group of efforts to satisfy the cravings of the longing soul, apart from the conclusion at which *Cohelath* arrived.

*Cohelath* fills up a gap in the Old Testament lessons. Throughout the Hebrew Scriptures virtue and vice are spoken of as being visibly rewarded on earth. God declares at the very giving of the law that He will show mercy to thousands of those who love Him and keep His commandments, and visit the iniquity of those who hate Him to the third and fourth generation (Exod. xx. 5, 6). The whole of Lev. xxvi. and of Deut. xxviii. are replete with promises of earthly blessings to those who will walk in the way of the Lord, and threatenings of temporal afflictions upon those who shall transgress His law. The faithful fulfilment of these promises and threatenings in the early stages of the Jewish history convinced every Israelite that "God judgeth the righteous, and God is angry with the wicked every day," and afforded a source of consolation to which the righteous resorted when the power of the wicked threatened destruction (1 Sam. xxiv. 13-16, xxvi. 23; Pss. vii. ix. lii.). Like a net of fine threads is this doctrine spread over the entire Old Testament (comp. Pss. xvii. 1, 2; xxvi. 1, 2; xxviii. 1-3; xxxv. liv. 7-9; Iv. 20-24; xc. cxii. cxxv. 3; cxxvii. cxl. cxli. 10; Prov. x. 6; xi. 5-8, 19; xii. 7; Hag. ii. 15-20; Zech. i. 2-6; viii. 9-17; Malachi ii. 17). By limiting the bar of judgment to this side of the grave, the Old Testament yielded no explanation of, or succour under, the distracting sight of the righteous suffering *all their life*, and then dying for their righteousness, and of the wicked prospering and prolonging their days through their wickedness. It was under such despairing circumstances that Psalms xxxvii. xlix. and lxxiii. were written. But these very Psalms endeavour to allay the prevailing scepticism in the moral government of God, by declaring that the righteous shall ultimately prosper and prolong their days *upon the earth*, and that the wicked shall suddenly be cut off in great misery. Hence the recurrence of this perplexity passing over into despair when these reassurances and consolations were not realized by experience, and when the sufferers, however conscious of their innocence, were looked upon as rejected of God in consequence of some secret sin. The book of Job, which so successfully combats the latter notion by showing that afflictions are not always a proper test of sin committed, only confirms the old opinion that the righteous are visibly rewarded here, inasmuch as it represents their calamities as transitory, and Job himself as restored to double his original wealth and happiness *in this life*.

Under the Persian and Ptolemaic dominion over Palestine, the political affairs of the Jews were such as to render the incongruity between the destinies of men and

their morals still more striking. Hence people began to arraign the character of God.

"Every one that doeth evil  
Is good in the sight of Jehovah, he delighteth in them,  
Or where is the God of justice?"—Mal. ii. 17.

"It is vain to serve God.  
And what profit is it that we keep his ordinance  
And walk mournfully before Jehovah of Hosts?  
For now we pronounce the proud happy;  
They also that work wickedness are built up;  
They even tempt God, yet they are delivered."—Mal. iii. 17, 18.

Under these circumstances, when the inheritance of the Lord, which was to be the praise and the ruler of all the earth, was reduced and degraded to the rank of a mere province; when her inhabitants were groaning under the extortions and tyranny of hirelings; when her seats of justice were filled by the most venial and corrupt men (Ecl. iii. 16); when might became right, and the impunity and success with which wickedness was practised swelled most alarmingly the ranks of the wicked (viii. 10, 11); when the cherished faith in temporal retribution was utterly subverted by the melancholy experience of the reversion of destinies; when the longing minds of the desponding people, released from the terrors of the law, began to import as well as to construct philosophic systems to satisfy their cravings (xii. 12), and to resort to various other experiments to obtain happiness, Coheleth disclosed a new bar of judgment in the world to come. There the Judge of the quick and the dead will rectify all the inequalities which take place here.

On the Continent, where Biblical criticism has been cultivated to the highest degree, and where Old Testament exegesis has become an exact science, the attempt to prove that Solomon is not the author of Ecclesiastes would be viewed in the same light as adducing facts to demonstrate that the earth does not stand still. In England, however, some scholars of acknowledged repute still adhere to the Solomonic authorship. Their principal argument is that the unanimous voice of tradition declares it to be so. We at once concede the fact. The Jewish synagogue undoubtedly believed that Solomon wrote Canticles when young, Proverbs when in middle life, and Ecclesiastes in his old age (*Midrash Yalkut*, Ecl. i. 1), and the Christian church has simply espoused the Jewish tradition. But with all due deference, we submit that tradition has no authority whatever to determine points of criticism. It is an acknowledged fact that the ancients, both Jews and Christians, and indeed the leaders of thought to the beginning of the 16th century, had not the slightest appreciation of peculiarities of style. The different shades of meaning in which the same expression is used by different authors, the variations in forms, phrases, constructions, and sentences which obtained at diverse periods, and which supply definite data to philologists, and have been reduced to a science in modern days, began only to be noticed at the time of the Reformation, when the vital power of criticism was first applied to traditional dogmas. The spell of tradition once broken, thinking men soon began to recognize the literary style and the respective artistic merits of the component parts of the Bible. Hence Luther already declared, "Solomon did not write the book of Ecclesiastes; it was compiled by Sirach, at the time of the Maccabees. . . . It is, like the Talmud, made up of many books, which perhaps belonged to the library of King Ptolemy Energetes in Egypt." No impartial student, with even a moderate knowledge of the genius of the Hebrew language, can fail to see the striking difference in the style of the pre- and post-exile books of the Old Testament. In the case of Ecclesiastes the difference is still more unmistakable. Of the vocabulary and phrases in Ecclesiastes a part is to be found in the post-Babylonian

biblical writings, and that only in the Chaldee portions; whilst another part has no parallel in the Bible, but is only to be met with in the Mishna, the Talmud, and other post-biblical productions. Unless, therefore, it is maintained that the Hebrew of the Bible, which extends over a period of several thousand years, and purports to exhibit the styles of a number of writers who lived in different districts, is unlike any other known literary language, that it had no development and no epochs in its literature, the striking Rabbinic complexion of Ecclesiastes must assuredly stamp it as the latest composition in the Old Testament. Those who know the ultra-orthodoxy of the eminent Hebrew scholar, Professor Delitzsch, will feel the convincing power of this fact when they find that he assigns to Ecclesiastes the latest date of any book in the Hebrew Bible, because it is written in this unquestionably late language. We have abstained from adducing any other arguments derived from its contents, because this appears superfluous. An intelligent reader even in the English translation can see that the representation of Coheleth as indulging in sensual enjoyments and acquiring riches and fame in order to ascertain what is good for the children of men (chap. ii. 3-9; iii. 12, 22, &c.), making philosophical experiments to discover the *summum bonum*, is utterly at variance with the conduct of the historical Solomon, and is an idea of a much later period; that the recommendation to individuals not to resent a tyrannical sovereign, but to wait for a general revolt (chap. viii. 2-9), would not proceed from King Solomon; that the complaint about the multiplication of profane literature (chap. xii. 12) could only have been made at a time when the Jews became acquainted with the Greek writings and Alexandrian philosophy. The book, however, is of Palestinian origin, as is evident from the frequent allusion to rain (xi. 3, xii. 2), which does not fall in Egypt; the reference to the Temple and its worship (iv. 7); and the mention of "the city" (viii. 10), though, from the remark *בבדירה*, in the city (v. 7), it would seem that the writer did not live in Jerusalem itself but in the neighbourhood.

From the records we possess of the discussions on the Hebrew canon we see that at the synod at Jerusalem, circa 65 A.D., and at a subsequent synod in Yabne, circa 90 A.D., the question was still an open one whether Ecclesiastes was canonical. The school of Shammai then decided against its canonicity, whilst the school of Hillel passed it as canonical (*Mishna Yadaim*, iii. 5, iv. 6; *Eduyoth*, v. 3). The reasons assigned for its rejection, as given in the Talmud, are that chap. ii. 2, vii. 3, and viii. 5 contradict each other, and that the book does not exhibit any signs of its being inspired (*Sabbath* 30 b, *Megilla* 7 a). According to the *Midrash Rabba* on Ecl. xi. 9, the advice to enjoy sensual pleasures was considered as contradicting the law of Moses (comp. Ecl. xi. 9 with Numb. xv. 39) and inclining to heresy. The admonition, however, to fear God and the doctrine of a future judgment were urged in its favour and ultimately prevailed. The sages showed that the contradictions were apparent only, and the book was declared canonical (*Aboth & R. Nathan*, cap. i.). Hence it passed over into the Christian church as a part of the canon.

*Literature.*—The most important commentaries on Ecclesiastes which furnish the best materials for forming an independent opinion on this somewhat difficult book are—Kobel, *Commentar über das Buch Koheleth*, Leipzig, 1886; Ewald, *Qohélet*, in *Die Dichter des Alten Bundes*, 2d ed. vol. ii. 267, &c., Göttingen, 1867; Hitzig, *Der Prediger Salomo im Kurzgefassten exegetischen Handbuch zum alten Testament*, vol. vii., Leipzig, 1877; Stuart, *A Commentary on Ecclesiastes*, New York, 1851; Elster, *Commentar über den Prediger*, Göttingen, 1855; Graetz, *Koheleth*, Leipzig, 1871; Delitzsch, *Hohelied und Koheleth*, Leipzig, 1875. The last two give complete vocabularies of the post-Babylonian diction of the book. For the history of the interpretation see Ginsburg, *Coheloth, commonly called the Book of Ecclesiastes*, London, 1861. (C. D. G.)

**ECCLESIASTICAL COMMISSION.** This is a standing commission invested with very important powers, under the operation of which extensive changes have been made in the distribution of the revenues of the Church of England. It was one of the results of the vigorous movements for the reform of public institutions which followed the Reform Act of 1832. In 1835 two commissions were appointed "to consider the state of the several dioceses of England and Wales, with reference to the amount of their revenues and the more equal distribution of episcopal duties, and the prevention of the necessity of attaching by commendam to bishoprics certain benefices with cure of souls; and to consider also the state of the several cathedral and collegiate churches in England and Wales, with a view to the suggestion of such measures as might render them conducive to the efficiency of the established church, and to provide for the best mode of providing for the cure of souls, with special reference to the residence of the clergy on their respective benefices." And it was enacted by 5 and 6 Will. IV. c. 30 that during the existence of the commission the profits of dignities and benefices without cure of souls becoming vacant should be paid over to the treasurer of Queen Anne's Bounty. In consequence of the recommendation of these commissioners, a permanent commission was appointed by 6 and 7 Will. IV. c. 77, for the purpose of preparing and laying before the king in council such schemes as should appear to them to be best adapted for carrying into effect the alterations suggested in the report of the original commission and recited in the Act. The new commission was constituted a corporation with power to purchase and hold lands for the purposes of the Act, notwithstanding the statutes of mortmain. The first members of the commission were the two archbishops and three bishops, the lord chancellor and the principal officers of state, and three laymen named in the Act. By a later Act (3 and 4 Vict. c. 113) all the bishops, the chiefs of the three courts at Westminster, the master of the Rolls, and the judges of the Prerogative Court and Court of Admiralty, and the deans of Canterbury, St Paul's, and Westminster were added to the commission; and power was given to the crown to appoint four, and the archbishop of Canterbury to appoint two additional lay commissioners. The lay commissioners are required to be "members of the United Church of England and Ireland, and to subscribe a declaration to that effect." Five are a quorum; but two bishops at least must be present at any proceeding under the common seal of the commission, and if only two are present they can demand its postponement to a subsequent meeting. Paid commissioners, under the title of church estates commissioners, are also appointed—two by the crown and one by the archbishop of Canterbury. These three are the joint treasurers of the commission, and constitute, along with two members appointed by the commission, the church estates committee, charged with all business relating to the sale, purchase, exchange, letting, or management of any lands, tithes, or hereditaments. The commission has power to make inquiries and examine witnesses on oath. The schemes of the commission having, after due notice to persons affected thereby, been laid before the Queen in Council, may be ratified by orders, specifying the times when they shall take effect, and such orders when published in the *London Gazette* have the same force and effect as Acts of Parliament.

The recommendations of the commission recited in 6 and 7 Will. IV. c. 97 are too numerous to be given here. They include an extensive re-arrangement of the dioceses, equalization of episcopal income, providing residences, &c. By 3 and 4 Vict. c. 113 the fourth report of the original commissioners, dealing chiefly with cathedral and collegiate churches, was carried into effect, a large number of canonries being suspended, and sinecure benefices and dignities suppressed.

The emoluments of these suppressed or suspended offices, and the surplus income of the episcopal sees, constitute the fund at the disposal of the commissioners. By 23 and 24 Vict. c. 124, on the avoidance of any bishopric or archbishopric, all the land and emoluments of the see, except the patronage and lands attached to houses of residence, become, by Order in Council, vested in the commissioners, who may, however, reassign to the see so much of the land as may be sufficient to secure the net annual income named for it by statute or order. All the profits and emoluments of the suspended canonries, &c., pass over to the commissioners, as well as the separate estates of those deaneries and canonries which are not suspended. Out of this fund the expenses of the commission are to be paid, and the residue is to be devoted to increasing the efficiency of the church by the augmentation of the smaller bishoprics and of poor livings, the endowment of new churches, and employment of additional ministers.

The substitution of one central corporation for the many local and independent corporations of the church, so far at least as the management of property is concerned, was a constitutional change of great importance, and the effect of it has undoubtedly been to correct the anomalous distribution of ecclesiastical revenues by equalizing incomes and abolishing sinecures. At the same time it is regarded as having made a serious breach in the legal theory of ecclesiastical property. "The important principle," says Cripps, "on which the inviolability of the church establishment depends, that the church generally possesses no property as a corporation, or which is applicable to general purposes, but that such particular ecclesiastical corporation, whether aggregate or sole, has its property separate, distinct, and inalienable, according to the intention of the original endowment, was given up without an effort to defend it" (*Law Relating to the Church and Clergy*, p. 46).

**ECCLESIASTICAL LAW** generally means the law of the church, in countries where an established religion is recognized by the state, but in a more general sense it would include the whole body of the law relating to religion. It is in this sense that the phrase is used by American lawyers, and it is only in this sense that it can be used of Ireland since the disestablishment of the state church in that country. The relation of the ecclesiastical law to the rest of the law, especially in respect of legislation and judicature, is one of the most important points in the constitution of a country. Where the Roman Catholic religion is recognized by the state the jurisprudence of the canon law prevails, but the relations between the Papal See and the state are governed by special conventions, or concordats. See CANON LAW.

The ecclesiastical law of England is remarkable for its complete dependence upon the authority of the state. The Church of England cannot be said to have a corporate existence nor even a representative assembly. The Convocation of York and the Convocation of Canterbury are provincial assemblies possessing no legislative or judicial authority. The ecclesiastical judicatories are for the most part officered by laymen, and the last court of appeal is the Judicial Committee of the Privy Council. In like manner changes in the ecclesiastical law are made directly by Parliament in the ordinary course of legislation, and in point of fact a very large portion of the existing ecclesiastical law consists of Acts of Parliament.

The sources of the ecclesiastical law of England are thus described by the leading text-writer on this subject:—"The ecclesiastical law of England is compounded of these four main ingredients—the civil law, the canon law, the common law, and the statute law. And from these, digested in their proper rank and subordination, to draw out one uniform law of the church is the purport of this book. When these laws do interfere and cross each other, the order of preference is this:—'The civil law submitteth to the canon law; both of these to the common law; and all three to the statute law. So that from any one or more of these, without all of them together, or from all of them together without attending to their comparative obligation, it is not possible to exhibit any distinct prospect of the English ecclesiastical constitution.' Under the head of

<sup>1</sup> *The Ecclesiastical Law*, by Richard Burn, LL.D.

statute law Burn includes 'the Thirty-nine Articles of Religion, agreed upon in Convocation in the year 1562; and in like manner the Rubric of the Book of Common Prayer, which, being both of them established by Acts of Parliament, are to be esteemed as part of the statute law.'

The first principle of the ecclesiastical law is the assertion of the supremacy of the crown, which in the present state of the constitution means the same thing as the supremacy of Parliament. This principle has been maintained ever since the Reformation. Before the Reformation the ecclesiastical supremacy of the Pope was recognized, with certain limitations, in England, and the church itself had some pretensions to ecclesiastical freedom. The freedom of the church is, in fact, one of the standing provisions of those charters on which the English constitution was based. The first provision of Magna Charta is *quod ecclesia Anglicana libera sit*. By the various enactments of the period of the Reformation the whole constitutional position of the church, not merely with reference to the Pope but with reference to the state, was definitely fixed. The legislative power of Convocation was held to extend to the clergy only, and even to that extent required the sanction and assent of the Crown. The common law courts controlled the jurisdiction of the ecclesiastical courts, claiming to have 'the exposition of such statutes or Acts of Parliament as concern either the extent of the jurisdiction of these courts or the matters depending before them. And therefore if these courts either refuse to allow these Acts of Parliament, or expound them in any other sense than is truly and properly the exposition of them, the king's great courts of common law may prohibit and control them.'

The design of constructing a code of ecclesiastical laws was entertained during the period of the Reformation, but never carried into effect. It is alluded to in various statutes of the reign of Henry VIII., who obtained power to appoint a commission to examine the old ecclesiastical laws, with a view of deciding which ought to be kept and which ought to be abolished; and in the meantime it was enacted that 'such canons, institutions, ordinances, synodal or provincial or other ecclesiastical laws or jurisdictions spiritual as be yet accustomed and used here in the Church of England, which necessarily and conveniently are requisite to be put in ure and execution for the time, not being repugnant, contrariant, or derogatory to the laws or statutes of the realm, nor to the prerogatives of the royal crown of the same, or any of them, shall be occupied, exercised, and put in ure for the time within this realm' (35 Henry VIII. c. 16, 25 c. 19, 27 c. 8).

The work was actually undertaken and finished in the reign of Edward VI. by a sub-committee of eight persons, under the name of the *Reformatio Legum Ecclesiasticarum*, which, however, never obtained the royal assent. Although the powers of the 25 Henry VIII. c. 1, were revived by the 1 Elizabeth c. 1, the scheme was never executed, and the ecclesiastical laws remained on the footing assigned to them in that statute,—so much of the old ecclesiastical laws might be used as had been actually in use and was not repugnant to the laws of the realm.

The statement is, indeed, made by Sir R. Phillimore that the 'Church of England has at all times, before and since the Reformation, claimed the right of an independent church in an independent kingdom, to be governed by the laws which she has deemed it expedient to adopt.' This position can only be accepted if it is confined, as the authorities cited for it are confined, to the resistance of interference from abroad. If it mean that the church, as distinguished from the kingdom, has claimed to be governed by laws of her own making, all that can be said is that the claim has been singularly unsuccessful. From the time of the Reformation no change has been made in the law of

the church which has not been made by the king and parliament, sometimes indirectly, as by confirming the resolutions of Convocation, but for the most part by statute. The list of statutes cited in Sir R. Phillimore's *Ecclesiastical Law* fills eleven pages. It is only by a kind of legal fiction that the church can be said to have deemed it expedient to adopt these laws.

The terms on which the Church Establishment of Ireland was abolished by 32 and 33 Vict. c. 42 may be mentioned. By sect. 20 the present ecclesiastical law is made binding on the members for the time being of the church, 'as if they had mutually contracted and agreed to abide by and observe the same;' and by section 21 it is enacted that the ecclesiastical courts shall cease after 1st January 1871, and that the ecclesiastical laws of Ireland, except so far as relates to matrimonial causes and matters, shall cease to exist as law. (E. R.)

ECCLESIASTICUS. See APOCRYPHA.

ECHIDNA, or PORCUPINE ANT-EATER (*Echidna hystrix*), one of the four known species of Monotremata, the lowest order of Mammalia. It is a native of Australia, where it chiefly abounds in New South Wales, inhabiting rocky and mountainous districts, where it burrows among the loose sand, or hides itself in crevices of rocks. In size and appearance it bears a considerable resemblance to the hedgehog, its upper surface being covered over with strong spines directed backwards, and on the back inwards so as to cross each other on the middle line. The spines in the neighbourhood of the tail form a tuft sufficient to hide that almost rudimentary organ. The head is produced into a long tubular snout, covered with skin for the greater part of its length. The opening of the mouth is small, and from it the echidna puts forth its long slender tongue, lubricated with a viscous secretion, by means of which it seizes the ants and other insects on which it feeds. It is entirely destitute of teeth. Its legs are short and strong, and form, with its broad feet and large solid nails, powerful burrowing organs. In common with the other monotremes, the male echidna has its heel provided with a sharp hollow spur, connected with a secreting gland, and with muscles capable of pressing the secretion from the gland into the spur; but as the animal has never been observed to use this in defending itself, the spur probably serves some other purpose than that of offence or defence. It is a nocturnal or crepuscular animal, generally sleeping during the day, but showing considerable activity by night. When attacked it seeks to escape either by rolling itself into a ball, its erect spines proving a formidable barrier to its capture, or by burrowing into the sand, which its powerful limbs enable it to do with great celerity. 'The only mode of carrying the creature,' says Bennet (*Gatherings of a Naturalist in Australasia*) 'is by one of the hind legs, when it may be removed to any place with great facility, for an attempt to seize it by any other part of the body, from its powerful resistance and the sharpness of the spines, will soon oblige the captor to relinquish his hold.' They are exceedingly restless in confinement, and constantly endeavour by burrowing to effect their escape. From the quantity of sand and mud always found in the alimentary canal of the echidna, it is supposed that these ingredients must be necessary to the proper digestion of its insect food. The only other members of this family are the Short-spined Echidna (*Echidna setosa*), confined to Tasmania, and differing from the former species chiefly in the shortness of its spines, which are nearly hidden by the long harsh fur, and the Echidna Bruijnii—a new species discovered in 1877 in the mountains on the north-east coast of New Guinea, at an elevation of 3500 feet. By many naturalists the generic term *Echidna* has lately been abandoned in favour of *Tachyglossus* of Illiger.

ECHINODERMATA (from *ἐχῖνος*, a hedgehog or sea-urchin, and *δέρμα*, skin), a class of marine animals which constitutes with the class *Scolecida* the sub-kingdom *Annuloida* of Huxley, or, according to some authorities, is a distinct sub-kingdom of the Invertebrata. Familiar examples of the Echinodermata are the Sea-urchins, Star-fishes, Feather-stars, and Sea-cucumbers of the coasts of Britain. The characteristics of the group may be briefly summarized thus. The adult presents a more or less marked, although never perfect, radial symmetry of parts; the larva, in most instances, is bilaterally symmetrical. The perisome or dermis develops a calcareous skeleton of numerous interlocking plates or of detached plates or spicules. The muscular tissue consists chiefly of unstriated fibres. The intestinal canal terminates in a distinct anal aperture. An aquiferous or ambulacral system of organs, regarded as homologous with the water-vascular system of the *Scolecida*, is generally present; and there is a nervous system consisting of a ganglionated circular or polygonal cord, which surrounds the oesophagus, and sends off branches parallel with and superficial to the ambulacral canals. The sexes are in the majority of cases distinct, and the reproductive organs are generally placed symmetrically with respect to the radially disposed skeleton.

In all Echinodermata of which the life-history has been worked out, the larva, *echinopodium*, or, as it has been termed by Sir Wyville Thomson, the *pseud-embryo*, produced from the egg is, with but one or two exceptions, ovoid, free-swimming, and provided with cilia, which become after a time confined to one or more bilaterally symmetrical bands running transversely or obliquely to the long axis of the body, and frequently borne on processes of the same. In the Asteridea and Holothuridea the larva is vermiform and devoid of skeleton; in the Echinidea, it is pluteiform (Latin, *pluteus*, a pent-house, or breast-work), and has a continuous calcareous skeleton, passing into and affording support to the body processes. A stomach, with an oesophagus and intestine, which make with each other an angle open towards the ventral side of the body, is early developed in the Echinoderm larva. The peritoneal cavity and ambulacral system of vessels are developed from diverticula of the alimentary canal. A tube formed by an involution of the integument of the *pseud-embryo* to one side of the dorsal line may remain connected with the ambulacral system of the adult as the madreporic canal. In the Echinidea, Asteridea, Ophiuridea, and Crinoidea the body-wall of the adult is formed from the blastema; the larval body, more or less of the intestine, and, when present, the skeleton are cast off or absorbed into the new organism, and another mouth appears in the centre of the circular vessel. It is by this peculiar metagenetic mode of development of the Echinoderm within its larva that the class Echinodermata is specially allied to the orders *Turbellaria* and *Teniada* of the class *Scolecida*.

The Echinodermata may be divided into the following orders:—(I.) *Echinidea*, or Sea-urchins; (II.) *Asteridea*, or Star-fishes; (III.) *Ophiuridea*, or Sand-stars; (IV.) *Crinoidea*, or Feather-stars; (V.) *Cystidea*; (VI.) *Edrioasterida*; (VII.) *Blastoidea*; (VIII.) *Holothuridea*, or Sea-slugs. Of these orders V., VI., and VII. have been extinct since the Palæozoic period. By some authorities the Edrioasterida are included with the Cystidea.

\* *Order I.—ECHINIDEA.*—The body in the Echinidea is spheroidal, oval, discoid, or heart-shaped, and the shell, test, or perisome bears numerous spines. A common European type of the group is the species *Psammechinus* (*Echinus*, L.) *esculentus* (see fig. 1). In certain forms (*Scutellida*) the test is perforated by slit-like apertures, and curiously lobed or digitate (fig. 2). With few exceptions the test is a rigid

structure of numerous plates united by their edges. In the *Echinothurida*, however (*Calveria*, *Phormosoma*, and the ex-

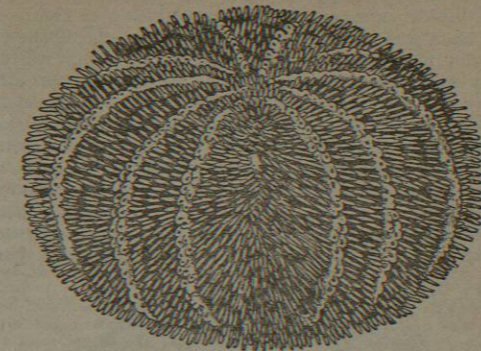


FIG. 1.—*Psammechinus esculentus*.

inct *Echinothuria* and *Lepidocentrus*), and also in the Palæozoic genera *Archæocidaris*, *Lepidesthes*, and *Lepidechinus*, the plates of the corona overlap, so as to resemble the peristomial plates of *Cidaris*.

The plates are composed of a dense calcareous network, consisting chiefly of calcium carbonate. As the test is invested with an epidermis, and is produced mainly by calcification of the mesoderm, it is to be regarded as an internal shell or endo-skeleton.

In the typical recent echini the walls of the corona or main body of the shell, when freed from spines, are seen to consist of five zones or areas, the ambulacra (Latin, *ambulacrum*, a walk), composed of double rows of pentagonal plates, and alternating with five other double rows, the interambulacra.

In the Palæozoic forms, which constitute the sub-order *Perischoechinida* of M'Coy, the interambulacrum is made up of more than two rows of plates, of which the intermediate and central are hexagonal in form (see figs. 3 and 4). In the

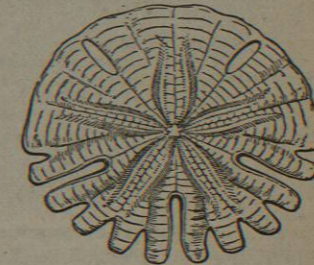


FIG. 2.—*Rotula angusti*.

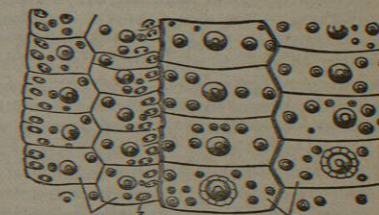


FIG. 3.—*Echinus gracilis*.

a, ambulacral plates; b, poriferous zone; c, interambulacral plates. (After Agassiz.)

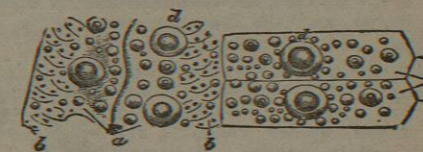


FIG. 4.—*Stomechinus intermedius*.

a, portion of ambulacral area; b, poriferous zones; c, two interambulacral plates; d, primary tubercles. (After Wright.)

genera *Melonites* and *Oligoporus* there are extra ambulacral as well as interambulacral plates. The ambulacra, which