

gave promise of great distinction in that department of learning. He afterwards travelled in England, France, Italy, and Germany, forming connexions with learned men, and availing himself of the information which they communicated. During his stay at Paris he contracted a friendship with Casaubon, which lasted during his life, and also took lessons in Arabic from an Egyptian, Joseph Barbatus, otherwise called Abu-dakni. At Venice he perfected himself in the Turkish, Persian, and Ethiopic languages. After a long absence, Erpenius returned to his own country in 1612, and on the 10th February 1613 he was appointed professor of Arabic and other Oriental languages, Hebrew excepted, in the university of Leyden. Soon after his settlement at Leyden, animated by the example of Savary de Brèves, who had established an Arabic press at Paris at his own charge, he caused new Arabic characters to be cut at a great expense, and erected a press in his own house. In 1619 the curators of the university of Leyden instituted a second chair of Hebrew in his favour. In 1620 he was sent by the States of Holland to induce Pierre Dumoulin or Andre Rivet to settle in that country; and after a second journey he was successful in inducing Rivet to comply with their request. Some time after the return of Erpenius, the States appointed him their interpreter; and in this capacity he had the duty imposed upon him of translating and replying to the different letters of the Moslem princes of Asia and Africa. His reputation had now spread throughout all Europe, and several princes, the kings of England and Spain, and the archbishop of Seville made him the most flattering offers; but he constantly refused to leave his native country. In addition to the numerous works he had already published, he was preparing an edition of the Koran with a Latin translation and notes, and was projecting an Oriental library, when at the early age of forty a contagious disease cut short his life, November 13, 1624.

Among his works may be mentioned his *Grammatica Arabica*, published originally in 1613, often reprinted, and still in use; *Rudimenta linguæ Arabicæ* (1620); *Grammatica Ebræa generalis*, 1621; *Grammatica Chaldaica et Syra*, 1628; and an edition of Elmacinus's *History of the Saracens*.

ERSCH, JOHANN SAMUEL (1766–1828), the founder of German bibliography, was born at Gross Glogau, in Prussian Silesia, June 23, 1766. In 1785 he entered the university of Halle with the view of studying theology, but very soon his whole attention became engrossed with history, bibliography, and geography. At Halle he made the acquaintance of Fabri, professor of geography; and when the latter was made professor of history and statistics at Jena, Ersch accompanied him thither, and aided him in the preparation of several works. He also devoted a large portion of his time to the acquisition of modern languages, and became a thorough proficient in French, Italian, English, Swedish, and Danish, and in their respective literatures. In 1788 he published the *Verzeichniss aller anonymischen Schriften*, as a supplement to the 4th edition of Meusel's *Gelehrtes Deutschland*. The researches required for this work suggested to him the preparation of a *Repertorium über die Allgemeinen Deutschen Journale und andere periodische Sammlungen für Erdbeschreibung, Geschichte, und die damit verwandten Wissenschaften* (Lemgo, 1790–92). The fame which this publication acquired him led to his being engaged by Schütz and Hufeland to prepare, in connexion with their *Institut der allgemeinen Literaturzeitung*, an *Allgemeines Repertorium der Literatur*, published in 8 vols. (Jena and Weimar, 1793–1809), which condensed the literary productions of 15 years (1785–1800), and included an account not merely of the books published during that period, but also of articles in periodicals and magazines, and even of the criticisms to which each book had been

subjected. While engaged in this great work he also projected *La France littéraire*, which was published at Hamburg in 5 vols., from 1797 to 1806. In 1795 he went to Hamburg to edit the *Neue Hamburger Zeitung*, founded by Victor Klopstock, brother of the poet, but returned in 1800 to Jena to take part in the preparation of the *Allgemeinen Literaturzeitung*. He also obtained in the same year the office of librarian in the university, and in 1802 was made professor of philosophy. In 1803 he accepted the chair of geography and statistics at Halle, and in 1808 was made principal librarian. He here projected a *Handbuch der Deutschen Literatur seit der Mitte des 18. Jahrh. bis auf die neueste Zeit* (Leip., 1812–14) and along with Gruber the *Allgemeine Encyclopädie der Wissenschaften und Künste*, which he continued as far as its 18th volume. He died at Halle 16th January 1828.

ERSKINE, EBENEZER (1680–1754), the chief founder of the Secession Church (formed of dissenters from the Church of Scotland), was the son of the Rev. Henry Erskine, who at one time was minister at Cornhill, North Durham, but was ejected in 1662 by the Act of Uniformity, and, after suffering some years' imprisonment, was after the Revolution appointed to the parish of Chirnside, Berwickshire. Ebenezer was born on the 22d June 1680, most probably at Dryburgh, Berwickshire, as his parents were residing there for the greater part of that year. He entered the university of Edinburgh in 1693, and took his M.A. degree in 1697. He was licensed to preach in 1702, and in the following year was settled in the parish of Portmoak, Kinrossshire. There he remained for twenty-eight years, after which, in the autumn of 1731, he was translated to the West Church, Stirling. Some time before this, he along with some other ministers was "rebuked and admonished" by the General Assembly for defending the doctrines contained in a book called the *Marrow of Modern Divinity*. A sermon which he preached on lay-patronage before the synod of Perth in 1733 furnished new grounds of accusation, and he was compelled to shield himself from rebuke by appealing to the General Assembly. Here, however, the sentence of the synod was confirmed, and after many fruitless attempts to obtain a hearing, he and other three ministers, Wilson, Moncrieff, and Fisher, were suspended from the office of the ministry by the commission in November of that year. Against this sentence they protested, and constituted themselves into a separate church court, under the name of the Associate Presbytery. It was not, however, till 1739 that they were again summoned before the Assembly, when appearing in their corporate capacity they declined the authority of the church, and were deposed in the following year. They received numerous accessions to their communion, and remained in harmony with each other till 1747, when a division took place in regard to the nature of the oath administered to burgesses. Erskine joined with the "Burgher" section, to whom he became professor of theology. He continued also to preach to a numerous congregation in Stirling till his death, which took place on the 2d June 1754. Erskine was a very popular preacher, and a man of considerable force of character; and whatever opinion may be held as to his disputes with the Church of Scotland, it must be admitted that he acted throughout with an honesty and courage which are worthy of all respect. The Burgher and Anti-Burgher sections of the Secession Church were reunited in 1820, and in 1847 they united with the Relief Synod in forming the United Presbyterian Church. Erskine's published works consist chiefly of sermons. His *Life and Diary*, edited by the Rev. Donald Fraser, was published in 1840.

ERSKINE, JOHN, of Carnock (1695–1768), an eminent writer on the law of Scotland and professor in the university of Edinburgh, was born in 1695. His father, Lieutenant

Colonel John Erskine, son of Henry, second Lord Cardross, was a noted Whig and zealous Presbyterian, who made himself conspicuous at the Revolution by refusing to take the oath of abjuration notwithstanding his strong attachment to King William. John Erskine the younger was admitted a member of the faculty of advocates in 1719. Although he never enjoyed much practice at the bar, he acquired a high reputation as a sound and learned lawyer. In 1737 he was appointed professor of Scots law in the university of Edinburgh—a position which he proved to be peculiarly well fitted to adorn. In 1754 he published his *Principles of the Law of Scotland*. He retired from his chair in 1765; and during the remainder of his uneventful life he occupied himself with the preparation of his great work, the *Institute of the Law of Scotland*, which he did not live to publish. He died at Cardross on the 1st March 1768.

Erskine's *Institute*, although it does not exhibit the grasp of principle which distinguished his great predecessor Lord Stair, is so conspicuous for learning, accuracy, and sound good sense, that it has always been esteemed of the highest authority on the law of Scotland. On one important branch indeed—commercial law—it is very defective, even when compared with Lord Stair's much earlier work; but at the time when Erskine wrote commerce had declined in Scotland, while the forfeitures consequent on the rebellions of 1715 and 1745 had given a great impetus to feudal conveyancing; and the *Institute* naturally reflects this state of society. Nor does it profess to give a very extended exposition of criminal law; but on all the other branches of Scottish jurisprudence it is, even at the present day, the most trustworthy guide which the student can find. The *Principles*, although published first, is substantially an abridgment of the larger work, and is in some respects superior to it. More concise and direct, it gives an admirable exposition of the main principles of the law in a perspicuous and interesting manner. It was designed to supersede Sir George Mackenzie's *Institutions* as the class text-book; and it is a conclusive proof of its excellence that it still retains this place in the university.

The *Institute* first appeared in 1773, and has repeatedly been republished. The best edition is the last (1871), by Mr Badenach Nicolson, who has preserved the valuable and authoritative notes of Lord Ivory's edition (1824–28). The last (15th) edition of the *Principles* is admirably edited by Mr Guthrie (1874).

ERSKINE, JOHN, D.D. (1721–1803), son of the above, a minister of the Church of Scotland, was born on the 2d June 1721. It was his early desire to enter the church; and although, in deference to his father's wish, he studied law for a time after completing his course in arts at the university of Edinburgh, he was eventually permitted to follow his own inclination. He was licensed to preach by the presbytery of Dunblane in 1743; and in May of the following year he was ordained minister of the important parish of Kirkintilloch, near Glasgow. In 1753 he was translated to Culross, in Fifeshire, from which he was removed in 1758 to the New Greyfriars Church in Edinburgh. In 1767 this was exchanged for the collegiate charge of the Old Greyfriars Church, where he became the colleague of Principal Robertson, the historian. Here he remained until his death, which took place on January 19, 1803. His writings consist chiefly of numerous controversial pamphlets on theological subjects, and their contents make it a matter of regret that he did not publish something which was the result of more extended labour. He carried on an extensive correspondence with many distinguished men in England, on the Continent, and in America. His sermons are clear, vigorous expositions of a moderate Calvinism, in which metaphysical argument and practical morality are happily blended. In church politics he was the leader

of the evangelical party; but his high character and the benignity of his disposition secured for him the esteem of his opponents and the friendship of their leader, his colleague Dr Robertson. There is an excellent *Life of Erskine* by Sir H. Moncrieff Welwood (Edin., 1818), the appendix to which contains a complete list of his numerous writings.

ERSKINE, RALPH (1685–1752), brother of Ebenezer Erskine, was born 18th March 1685. After studying at the university of Edinburgh, he was licensed as a preacher in 1709, and in 1711 was ordained as assistant minister at Dunfermline. He homologated the protests which his brother laid on the table of the Assembly after being rebuked for his synod sermon, but he did not formally withdraw from the Establishment till 1737. He was also present, though not as a member, at the first meeting of the Associate Presbytery. When the severance took place on account of the oath administered to burgesses, he adhered, along with his brother, to the Burgher section. He died after a short illness on November 6, 1752. His works consist of sermons, poetical paraphrases, and gospel sonnets. The *Gospel Sonnets* have frequently appeared separately. His *Life and Diary*, edited by the Rev. D. Fraser, was published in 1842.

ERSKINE, THOMAS, BARON (1750–1823), probably the greatest forensic orator that Britain has produced, was the third and youngest son of Henry David, tenth earl of Buchan, and was born in Edinburgh on the 10th of January 1750. From an early age he showed a strong desire to enter one of the learned professions; but his father, whose means had barely permitted him to afford the expense of a liberal education for his two elder sons—one of whom, afterwards the well-known Harry Erskine, was studying for the Scotch bar—was unable to do more than give him a good school education at the High School of Edinburgh and the grammar school of St Andrews. He attended the university of St Andrews for one session, after which it was decided that he should join the navy; and in the spring of 1764 he left Scotland to serve as a midshipman on board the "Tartar." His buoyancy of spirit and the opportunity for study which he had on board a man-of-war reconciled him to his new mode of life; but on finding, when he returned to this country after four years' absence in North America and the West Indies, that there was little immediate chance of his rank of acting lieutenant being confirmed, he resolved to quit the service. He entered the army, purchasing a commission in the 1st Royals with the meagre patrimony which had been left to him. But promotion here was as slow as in the navy; while in 1770 he had added greatly to his difficulties by marrying the daughter of Mr Daniel Moore, M.P. for Marlow, an excellent wife, but as poor as himself. In these depressing circumstances he happened to be quartered where the assizes were being held, and lounging into court one day was invited to the bench by his father's old friend Lord Mansfield. He was told that the barristers who were pleading were at the top of their profession, yet he felt that he could do as well, if not better, himself. He confided his plan to Lord Mansfield, who did not discourage him, and to his mother, a woman of remarkable determination of character, who strongly advised him to quit the army for the law. Accordingly on the 26th April 1775 he was admitted a student of Lincoln's Inn. He also on the 13th of January following entered himself as a gentleman commoner on the books of Trinity College, Cambridge, but merely that by graduating he might be called two years earlier. He placed himself as a pupil under Mr Buller, and when that eminent lawyer was elevated to the bench, under Mr (afterwards Baron) Wood, and was called to the bar on the 3d July 1778. His success was immediate and brilliant. An accident was the

means of giving him his first case, *Rex v. Baillie*, in which he appeared for Captain Baillie, the lieutenant-governor of Greenwich Hospital, who had published a pamphlet animadverting in severe terms upon the abuses which Lord Sandwich, the first lord of the Admiralty, had introduced into the management of the hospital, and against whom a rule had been obtained from the Court of King's Bench to show cause why a criminal information for libel should not be filed. Erskine was the junior of five counsel; and it was his good fortune that the prolixity of his leaders consumed the whole of the first day, thereby giving the advantage of starting afresh next morning. He made use of this opportunity to deliver a speech of wonderful eloquence, skill, and courage, which captivated both the audience and the court. The rule was discharged, and Erskine's fortune was made. He received, it is said, thirty retainers before he left the court. In 1781 he delivered another remarkable speech, in defence of Lord George Gordon—a speech which gave the death-blow to the doctrine of constructive treason. In 1783, when the Coalition Ministry came into power, he was returned to parliament as member for Portsmouth. His first speech in the House of Commons was a failure; and he never in parliamentary debate possessed anything like the influence he had at the bar. He lost his seat at the dissolution in the following year, and remained out of parliament until 1790, when he was again returned for Portsmouth. But his success at the bar continued unimpaired. In 1783 he received a patent of precedence. His first special retainer was in defence of Dr Shipley, dean of St Asaph, who was tried in 1784 before Mr Justice Buller at Shrewsbury for seditious libel—a case memorable for Erskine's bold yet dignified vindication of the independence of the bar, and for the speech which he subsequently made before the court at Westminster against a motion for a new trial. In 1789 he was counsel for Stockdale, a bookseller, who was charged with seditious libel in publishing a pamphlet in favour of Warren Hastings, whose trial was then proceeding; and his speech on this occasion, probably his greatest effort, is a consummate specimen of the art of addressing a jury. Three years afterwards he brought down the opposition alike of friends and foes by defending Thomas Paine, author of *The Rights of Man*—holding that an advocate has no right, by refusing a brief, to convert himself into a judge. As a consequence he lost the office of attorney-general to the Prince of Wales, to which he had been appointed in 1786; the prince, however, subsequently made amends by making him his chancellor. Among Erskine's later speeches may be mentioned those for Horne Tooke and the other advocates of parliamentary reform, and that for Hadfield, who was accused of shooting at the king. On the accession of the Grenville ministry in 1806, he was made lord chancellor, an office for which his training had in no way prepared him, but which he fortunately held only during the short period his party was in power. Of the remainder of his life it would be well if nothing could be said. Occasionally speaking in parliament, and hoping that he might return to office should the prince become regent, he gradually degenerated into a state of useless idleness. Never conspicuous for prudence, he aggravated his increasing poverty by an unfortunate second marriage. Once only—in his conduct in the case of Queen Caroline—does he recall his former self. He died at Almondell, Linlithgowshire, 17th November 1823, of inflammation in the chest, caught on the voyage to Scotland.

Erskine no doubt owed much to the period in which he lived. In another age his highest distinction would probably have been the barren and evanescent reputation of a successful verdict-getter. The political trials in which he was engaged not only handed him down to posterity as the vindicator of his country's liberties, but by inspiring him

with the consciousness that he was defending his country and its constitution as much as if he were speaking in parliament or fighting in the field, developed, in a way that no ordinary trial could have done, that impassioned eloquence and undaunted courage which so often carried audience and jury and even court along with him. As a judge he did not succeed; and it has been questioned whether under any circumstances he could have succeeded. For the office of chancellor he was plainly unfit; but it is difficult to believe that one who for so long was the ornament of the bar of the King's Bench could have presided over that court without adding fresh lustre to his name. As a lawyer he was well read, but by no means profound. His strength lay in the keenness of his reasoning faculty, in his dexterity and the ability with which he disentangled complicated masses of evidence, and above all in his unrivalled power of fixing and commanding the attention of juries. To no department of knowledge but law had he applied himself systematically, with the single exception of English literature, of which he acquired a thorough mastery in early life, at intervals of leisure in college, on board ship, or in the army. Vanity is said to have been his ruling personal characteristic; but those who knew him, while they admit the fault, say that in him it never took an offensive form, even in old age, while the singular grace and attractiveness of his manner endeared him to all with whom he came in contact.

In 1772 Erskine published *Observations on the Prevailing Abuses in the British Army*, a pamphlet which had a large circulation, and in later life, *Armata*, an imitation of Gulliver's Travels. His most noted speeches have repeatedly appeared in a collected form. There is a good account of his life in Lord Campbell's *Chancellors*, and an interesting estimate of his character in Lord Abinger's recently published *Memoir*. (H. J. E. F.)

ERSKINE, THOMAS, of Linlathen (1788–1870), a writer on theology and religion, son of David Erskine, writer to the signet in Edinburgh, and of Anne Graham, of the Grahams of Airth, was born 13th October 1788. He was a descendant of the earl of Mar, regent of Scotland in the reign of James VI., a grandson of John Erskine of Carnock, and a nephew of the Rev. Dr John Erskine, both noticed above. After being educated at the High School of Edinburgh and at Durham, he attended the literary and law classes at the university of Edinburgh; and becoming in 1810 a member of the Edinburgh faculty of advocates, he for some time enjoyed the intimate acquaintance of Cockburn, Jeffrey, Scott, and the other distinguished men whose talents then lent an unusual lustre to the Scotch bar. On the death of his elder brother in 1816 he succeeded to the family estate of Linlathen, near Dundee, and retired from the bar—occupying the chief portion of his subsequent life in the management of his estate, in the intercourse of a few select friends, and in the discussion—either by conversation, by letters, or by literary publications—of those religious topics which he considered to have a vital relation to man's highest welfare. The writings of Erskine are perhaps deficient in robustness of thought, but they are clothed in a graceful style, and possess a certain originality and interest, due chiefly to his strong earnestness, unaffected sincerity, and fine moral insight. His theological views have a considerable similarity to those of Frederick Denison Maurice, who acknowledges having been indebted to him for his first true conception of the meaning of Christ's sacrifice. Erskine had little interest in the "historical criticism" of Christianity, and regarded as the only proper criterion of its truth its conformity or nonconformity with man's spiritual nature, and its adaptability or non-adaptability to man's universal and deepest spiritual needs. He considered the incarnation of Christ as the necessary manifestation to man of an eternal sonship in the divine nature, apart from which those filial qualities which God demands from man could

gave no sanction; and by *faith* as used in Scripture he understood to be meant a certain moral or spiritual condition which virtually implied salvation, because it implied the existence of a principle of spiritual life possessed of an immortal power. This faith, he believed, could be properly awakened only by the manifestation, through Christ, of love as the law of life, and as identical with an eternal righteousness which it was God's purpose to bestow on every individual soul. During the last 33 years of his life Mr Erskine did not engage in any literary efforts. He spent the summer generally at Linlathen, and the winter either at Edinburgh, Paris, Geneva, or Lausanne. On the Continent he enjoyed the society of, among others, M^{de} Vernet, the duchess de Broglie, the younger M^{de} de Staël, and M. Vinet of Lausanne, and among his most intimate friends in this country were Edward Irving, Frederick Maurice, Dean Stanley, Bishop Ewing, Dr John Brown, and Thomas Carlyle. He exercised considerable influence over the whole circle of his acquaintance by his unassuming earnestness in advocating his religious views, and by the rare qualities of his personal character. He died at Edinburgh 20th March 1870.

His principal works are *Remarks on the Internal Evidence for the Truth of Revealed Religion* (1820), an *Essay on Faith* (1822), and the *Unconditional Freeness of the Gospel* (1828). These have all passed through several editions, and have also been translated into French. He is also the author of the *Brazen Serpent* (1831), the *Doctrine of Election* (1839), several "Introductory Essays" to editions of *Christian Authors*, and a posthumous work entitled *Spiritual Order and Other Papers* (1871). Two vols. of his letters, edited by William Hanna, D.D., with reminiscences by Dean Stanley and Principal Shairp, appeared in 1877.

ERYSIPELAS (a Greek word, *εἰρησπέλας*, probably derived from *εἰρηρός*, and *πέλας*, skin)—synonyms, *the Rose*, *St Anthony's Fire*—a disease characterized by diffuse inflammation of the skin, attended with fever. Two kinds of this disorder are recognized, namely,—*traumatic* erysipelas, which occurs in connexion with some wound or external injury, and may thus affect any part of the body where such lesion may exist; and *idiopathic* erysipelas, in which no connexion of this kind can be traced, but which appears to arise spontaneously, and most commonly affects the face and head. They are, however, essentially the same disease, and, as regards the latter variety, it is believed by some authorities that an abrasion of the skin, generally too trifling to attract attention, exists in almost every case as the starting-point of the inflammatory action.

The question as to whether erysipelas is to be regarded as an eruptive fever allied to scarlet fever, measles, &c., or a local inflammatory disease of the skin, the fever being secondary, has engaged much attention; and while the weight of opinion appears to be in favour of the latter view, the facts of the contagiousness of erysipelas, its occasional appearance in an epidemic form, and the discovery in the inflamed tissues of microscopic organisms (*Bacteria*) point to the existence of a specific poison as giving peculiar characters to this form of cutaneous inflammation. The contagiousness of erysipelas in its traumatic form is often illustrated in the surgical wards of hospitals, where, having once broken out, it is apt to spread with great rapidity, and to produce disastrous results, as well as in lying-in hospitals, where its occurrence gives rise to the spread of a form of puerperal fever of virulent character. It is not so certain that the disease in its idiopathic variety is contagious to persons who have no wound or abrasion, and this form of the complaint is in general excited by exposure to cold, a predisposing cause being some deranged or low condition of the general health.

When the erysipelas is of moderate character there is simply a redness of the integument, which feels somewhat hard and thickened, and upon which there often appear

small vesications. This redness, though at first circumscribed, tends to spread and affect the neighbouring sound skin, until an entire limb or a large area of the body may become involved in the inflammatory process. There is usually considerable pain, with heat and tingling in the affected part. As the disease advances the portions of skin first attacked become less inflamed, and exhibit a yellowish appearance, which is followed by slight desquamation of the cuticle. The inflammation in general gradually disappears. Sometimes, however, it breaks out again, and passes over the area originally affected a second time. But besides the skin, the subjacent tissues may become involved in the inflammation, and give rise to the formation of pus. This is termed *phlegmonous erysipelas*, and is much more apt to occur in connexion with the traumatic variety of the disease. Occasionally the affected parts become gangrenous. Certain complications are apt to arise in erysipelas affecting the surface of the body, particularly inflammation of serous membranes, such as the pericardium, pleura, and peritoneum.

Erysipelas of the face, the most common form of the idiopathic variety, usually begins with symptoms of general illness, the patient feeling languid, drowsy, and sick, while frequently there is a distinct rigor followed with fever. According to some observers, the fever is symptomatic of inflammation already begun in the neighbouring lymphatic vessels and glands before the appearance of the disease on the skin. Sore throat is sometimes felt, but in general the first indication of the local affection is a red and painful spot at the side of the nose or on one of the cheeks or ears. Occasionally it would appear that the inflammation begins in the throat, and reaches the face through the nasal fossae. The redness gradually spreads over the whole surface of the face, and is accompanied with swelling, which in the lax tissues of the cheeks and eyelids is so great that the features soon become obliterated and the countenance wears a hideous expression. Advancing over the scalp, the disease may invade the neck and pass on to the trunk, but in general the inflammation remains confined to the face and head. While the disease progresses, besides the pain, tenderness, and heat of the affected parts, the constitutional symptoms are very severe. The temperature rises often to 105° or higher, and there is great gastric disturbance. Delirium is a frequent accompaniment. The attack in general lasts for a week or ten days, during which the inflammation subsides in the parts of the skin first attacked, while it spreads onwards in other directions, and after it has passed away there is, as already observed, some slight desquamation of the cuticle.

Although in general the termination is favourable, serious and occasionally fatal results follow from inflammation of the membranes of the brain, and in some rare instances sudden death has occurred from suffocation arising from oedema glottidis, the inflammatory action having spread into and extensively involved the throat. One attack of this disease, so far from protecting from, appears rather to predispose to others; and this fact is appealed to by those physicians who deny that erysipelas is merely one of the eruptive fevers—such disorders, as is well known, rarely occurring a second time in the same individual.

Erysipelas occasionally assumes from the first a violent form, under which the patient sinks rapidly, and instances are on record where such attacks have proved disastrous to several persons who had been exposed to their contagion. It is sometimes a complication in certain forms of exhausting disease, such as consumption or typhoid fever, and is then to be regarded as of serious import. A very fatal form occasionally attacks new-born infants, particularly in the first four weeks of their lives. In epidemics of puerperal fever this form of erysipelas has been specially found to prevail.

The treatment of erysipelas is best conducted on the expectant system. The disease in most instances tends to a favourable termination; and beyond attention to the condition of the stomach and bowels, which may require the use of some gentle laxative, little is necessary in the way of medicine. The employment of preparations of iron in large doses is strongly recommended by many physicians. But the chief point is the administration of abundant nourishment in a light and digestible form. Of the many local applications which may be employed, hot opiate fomentations, such as a decoction of poppy heads, will be found among the most soothing. Dusting the affected part with flour or powdered starch, and wrapping it in cotton wadding, is also of use; or collodion may be painted over the inflamed surface to act as a protective.

With the object of preventing the spread of the inflammation, lines drawn with some caustic material (such as common lunar caustic) beyond the circumference of the inflamed part have been supposed to be of use, but this plan often fails. In the case of phlegmonous erysipelas complicating wounds, free incisions into the part are necessary. (J. O. A.)

ERYTHRÆ, one of the Ionian cities of Asia Minor, was situated on a small peninsula stretching into the Bay of Erythræ, at an equal distance from the mountains Mimas and Corycus, and directly opposite the island of Chios. In the peninsula excellent wine was produced. From the fact that, in the naval battle fought by the Ionian confederates before Miletus in 494 B.C., the Erythraans had only eight ships engaged, it is conjectured that Erythræ could not have been a city of much importance. The Erythraans appear to have owned for a considerable time the supremacy of Athens, but towards the close of the Peloponnesian war they threw off their allegiance to that city. Erythræ was the birth-place of two prophetesses—one of whom, Sibylla, is mentioned by Strabo as living in the early period of the city; the other, Athenais, lived in the time of Alexander. The site of the city has been accurately ascertained, and considerable remains of its most important buildings—incl.uding the acropolis, the theatre, and what is thought to be the ancient temple of Hercules—have been discovered at the modern Ritri.

ERYX, an ancient city and mountain in the west of Sicily, six miles from Drepana, and a short distance from the sea shore. On the summit of the mountain stood a celebrated temple of Venus, called from that circumstance Erycina, under which name the goddess is frequently mentioned by the Latin poets. See MONTE S. GIULIANO.

ERZEROU, ERZURUM, or sometimes ARZEROU, an important town of Turkish Armenia, at the head of an extensive vilayet of the same name, the residence of a pasha, and the seat of an Armenian patriarch and a Greek bishop, as well as the centre of the fourth army corps, and one of the main strategical points on the Turko-Russian frontier. It is situated 6200 feet above the level of the sea on the southern edge of a wide valley, surrounded by mountains of considerable elevation, about 4 miles from the Kara-Su or western branch of the Euphrates, 140 miles S.S.E. of Trebizond. To the east lies the Devi-Boyun, upwards of 8000 feet in height, and to the south-east the Polan-Duken, the latter being the birthplace of a number of small streamlets, which, after meeting in the town, flow N. to the Kara-Su. The streets of the town are for the most part irregular, unpaved, badly drained, filthy, and infested with dogs; and as the building material is mainly a dark-grey volcanic stone cemented with mud, the general appearance is dull and sombre. The roofs, with scarcely an exception, are flat or dome-shaped, and covered with a layer of earth and sward, on which it is no uncommon thing to see a donkey grazing. A considerable proportion, indeed, of the ordinary dwelling-houses are formed by

making an extensive quadrangular excavation in the earth, and covering in the whole or a part of the area, so that the roof is almost on a level with the natural surface of the ground. The town is said to contain about thirty khans or caravansaries, about as many mosques, a number of Christian churches, and nineteen public baths; but none of those buildings are of much architectural pretension, except the Armenian cathedral and the Shifteh—two graceful minarets near the citadel, belonging to an ancient and striking edifice, of which a detailed account may be found in Hamilton's *Researches in Asia*, 1842. A large number of circular towers with conical tops give a certain picturesqueness to the general view; they are popularly reputed to be the tombs of holy men who died in the 14th century. The defences consist of an old brick-built citadel near the centre of the town, an enceinte on Vauban's principles with dry ditch and dilapidated walls, several detached forts constructed since 1864, and a number of outlying earthworks of no great strength. The outer wall of the citadel having fallen into disrepair has been demolished. An excellent supply of water from Polan-Duken is distributed by wooden pipes to numerous fountains. Situated as it is on the main route between the Black Sea and Persia, Erzeroum has long maintained an extensive trade; and though on account of the unsettled state of the country its commercial prosperity has declined since 1830, Persia, England, Russia, and Germany think it worth while to maintain consular agents in the town. The exports are wheat, goat and sheep skins, mohair, and a lessening quantity of galls; and tobacco from Persia, known as *imbaki*, furs from Russia, and Manchester goods are among the main items of the transit trade. Since 1860 the road from Trebizond has been greatly improved, and four-wheeled fourgons accomplish the distance in eight or nine days. The principal trades are tanning, morocco-dyeing, sheep skin dressing, and the making of horse-shoes, nails, and iron, brass, and copper utensils. In 1873 a building was erected by two Armenian Catholics, Shabanian by name, to be used as a distillery, soap-works, and a macaroni manufactory. A considerable number of the townspeople are owners of sheep-farms or flocks in the mountain pastures; and a still greater proportion keep sheep and cattle in the town, sending them out daily under the charge of a common herdsman. To a stranger it is a remarkable sight to watch the regularity with which, as the herdsman passes in the morning, the separate flocks and herds join the main body, and the equal regularity with which in the evening they turn aside to their respective quarters. The climate is exceedingly severe, and snow lies on the ground for about six months in the year. As wood is scarce the usual fuel is tezek or dry cow-dung, the preparation of which is one of the most important tasks of the farmer-citizen. In 1854 the population of Erzeroum was estimated at 50,000, of whom 30,000 were Turks, 5000 Orthodox Armenians, 2300 Catholic Armenians, 1200 Persians, 300 Greeks, 1200 Armenians, Georgians, and Jews claiming to be Russian subjects, and 10,000 soldiers. More recent estimates give 100,000, 60,000, and 50,000.

Erzeroum is a town of great antiquity, and has been identified with the Armenian Garin Khalakh, the Arabic Kalikalah, and the Byzantine Theodosiopolis of the 5th century. Its present name, by some regarded as a corruption of *Arz Romanorum*, the "citadel of the Romans," is more probably derived from Arsen-er-Rum, seeing that Arsen is known to have been the name of a town in the immediate vicinity. At the time of its capture by the Seljuks in 1201 Erzeroum must have been a mighty city, if the statement that it lost 140,000 of its inhabitants forms even an approximation to the truth. It came into Turkish possession in 1517. On July 9, 1829, it was captured by the Russian general Paskevitch, and the Russian occupation continued till the peace of Adrianople, 14th September. In 1859 a severe earthquake occurred, by which about 4500 houses were destroyed, 9 minarets levelled with the ground, and about 500 people killed. After suffering greatly from disease and death, the town capitulated to the Russians in February 1878.

See Carzon, *Erzeroum and Armenia*; Flandin and Coste, *Voyage en Perse*, Paris, 1851; Monteith, *Erzeroum and Kars*, 1856; Williams, *War Diary*, 1877; C. B. Norman, *Armenia and the Campaign of 1877*.

ERZGEBIRGE, a mountain chain of Germany, forming the boundary between Saxony and Bohemia, and extending in a W.S.W. direction from the Elbe to the Fichtelgebirge, where the White Elster has its source. Its length from E.N.E. to W.S.W. is over 100 miles, and its average breadth about 25 miles. The southern declivity is generally steep and rugged, forming in some places an almost perpendicular wall of the height of from 2000 to 2500 feet; while the northern, divided at intervals into valleys, sometimes of great fertility and sometimes wildly romantic, slopes gradually towards the great plain of Northern Germany. The central part of the chain forms a plateau of an average height of more than 3000 feet. At the extremities of this plateau are situated the highest summits of the range:—in the south-east, Keilberg (4000 feet); in the north-east, Fichtelberg (3980 feet); and in the south-west, Spitzberg (3650 feet). Near Spitzberg, at the height of about 3300 feet, is situated Gottesgabe, the highest town in Germany. Geologically, the Erzgebirge range consists mainly of gneiss, mica, and phyllite. As its name indicates, it is famous for its mineral ores. These are chiefly silver and lead, the layers of both of which are very extensive, tin, nickel, copper, and iron. Gold is found in several places, and some arsenic, antimony, bismuth, manganese, mercury, and sulphur.

ESARHADDON (Assur-akhi-iddina, "Assur gave brothers") succeeded his father Sennacherib as king of Assyria, January 680 B.C. He had had to fight a battle a few weeks previously against his elder brothers, Adrammelech and Nergal-sharezer, who had murdered their father, and after their defeat fled to Armenia. The murder had probably been occasioned by the partiality shown by Sennacherib for Esarhaddon, a curious record of which has been preserved to us in a kind of will in which he bequeaths to Esarhaddon various private property. Esarhaddon seems to have been the ablest of the Assyrian monarchs; he was distinguished equally as a general and an organizer, and under him the Assyrian empire attained almost its furthest limits. His character, too, seems to have been milder than that of most other Assyrian kings, and his policy was one of conciliation. Babylon, which had been destroyed by Sennacherib in 691 B.C., was rebuilt, and made the southern capital. It was to Babylon, therefore, that Manasseh was brought (2 Chr. xxxiii. 11). Esarhaddon's first object was to strengthen his empire by overthrowing the rival monarchy of Egypt, and diverting the trade of Phœnicia to Nineveh. Zidon was accordingly razed to the ground, and the Assyrian arms carried as far as Cyprus; Tyre and Carchemish, however, rather than Nineveh, profited by the event. Egypt, then under the Ethiopian Tirhakah, was invaded, the Assyrians being supplied with water during their march across the desert by the king of the Arabians. Memphis and its treasures were captured, and Egypt as far as Thebes was made an Assyrian province, and divided into twenty satrapies. These twenty satrapies Herodotus has turned into a dodecarchy, and connected with the twelve courts of the Labyrinth built centuries before. The conquest of Egypt had been preceded by two important campaigns. One was against the Minni and the Medes, which secured the north-eastern frontier of the empire; the other was an expedition which penetrated into the heart of Arabia, and reflected the highest credit on the enterprise and military genius of the Assyrian monarch. His armies marched a distance of about 900 miles into the desert, traversing Uz and Buz (*Khazu* and *Banu*), and reducing a large number of Arab tribes to subjection. The object of both these

campaigns was clearly the same,—to spread terror among the barbarous tribes on the frontiers, and to prevent them from harassing the Assyrian provinces. Early in his reign Esarhaddon had checked the southward march of the Gimirrai, or Cimmerians, who had been driven from their old seats on the Volga by the Scyths. He defeated them under a chief named Teuspa (? Teispes) in Khupuscia (near Colchis), and drove them westward across the Halys towards Sinope. About the same time Cilicia and the Dahæ were subdued, as well as Eden, or Tel-Assur, south-east of Assyria. Egypt had been aided in its struggle against Esarhaddon by Tyre, which had revolted from Assyria in spite of the favour shown to it. The town was at once blockaded; and the siege was still continuing when Esarhaddon died, in 668 B.C., after a reign of thirteen years, leaving behind him four sons and one daughter. Two years previously, just after his return from the Egyptian campaign, he had associated his son Assur-bani-pal, or Sardanapalus, in the government. The fact was announced to an assembly of the people on the 12th day of Iyyar, or April.

ESAU, or Edom, the father of the Edomites, was the son of Isaac and Rebecca, and the elder twin brother of Jacob. According to the narrative contained in Genesis, the name Esau (hairy) was given to him on account of his hairy appearance at his birth, and the name Edom (red) when he sold his birthright to Jacob for a meal of red lentile pottage. Esau, who was a hunter, having returned famished from the chase, found Jacob enjoying a savoury dish, and besought him to be allowed to share it. Jacob refused this, unless Esau made over to him the privileges of the elder son; and, prompted by the pangs of hunger, the latter immediately consented. Notwithstanding this, and although by marriage with two Canaanitish women Esau had separated himself from the pure blood of Abraham, he would have received the covenant blessing from his father, had not Jacob secured it through the deceit of personating Esau, which, as his father was blind, he was able to accomplish by imitating the hairy appearance of his brother by means of goat skins. Esau, on hearing what Jacob had done, vowed to kill him, and the latter found it necessary to flee to Mesopotamia. Soon afterwards Esau, to propitiate his parents, married the daughter of Ishmael, but as they continued to be offended by the idolatrous practices of his Canaanitish wives, he retired from his father's house and took up his residence in Mount Seir. Here he learned that Jacob was returning from Padanaram with his wives, children, and flocks; but, whether propitiated by the humble bearing of the latter or not, he not only refrained from executing the vengeance he had sworn against him, but even offered to escort him on his way. The two brothers afterwards united in burying their father; but after that Esau "took all his substance which he had got in the land of Canaan, and went into the country from the face of his brother Jacob." Some modern critics regard the history of Jacob and Esau as in a great degree, if not altogether, mythical, and the recorded life of Esau as suggested very much by the nature of the country inhabited by his descendants, its history, and the relation of its inhabitants to those of Canaan. The words "Esau" and "Seir" etymologically suggest a shaggy mountain-land. According to Ewald (*Gesch. d. V. Isr.* i. 336, 430, 494), the three names Seir, Edom, Esau, indicate that an aboriginal race calling itself Seir was first subjugated by Canaanites bearing the name of Edom, and then both Seir and Edom by Hebrews bearing the name of Esau. Esau in its turn was compelled to yield to a younger branch of the same race, inferior in physical strength but superior in certain moral qualities. The Phœnicians have a parallel legend about their progenitor Hypsuranius and the aboriginal Usous (Esau).