and as in the Hunter and Dog; indulged, as scarcely before seen in the same intensity in the whole range of sculpture, as in the meeting of Hero and Leander, a drawing executed before he left England. Gibson's power of drawing may be pronounced to have been unsurpassed by any modern. He had an iron hand, and used the pen in rapid action with as much certainty as if it had been the graver. Nowhere is the fire of his genius so unmistakably seen as in these first-hand productions. Nor can we wonder that marble, however highly wrought, could never entirely compensate for what was necessarily lost in the translation. Gibson was the first to introduce colour on his statues,—first, as a mere border to the drapery of a portrait statue of the Queen, and by degrees extended to the entire flesh, as in his Venus, and in the Cupid tormenting the Soul, belonging to Mr Holford. In both of these it amounts to no more than the slightest tint. Gibson's individuality was too strongly marked to be affected by any outward circumstances. In all worldly affairs and business of daily life he was simple and guileless in the extreme; but he was resolute in matters of principle, determined to walk straight at any cost of personal advantage. Unlike most artists, he was neither nervous nor irritable in temperament. It was said of him that he made the heathen mythology his religion; and indeed in serenity of nature, feeling for the beautiful, and a certain philosophy of mind, he may be accepted as a type of what a pure-minded Greek pagan, in the zenith of Greek art, may have been. Gibson was elected R.A. in 1836, and bequeathed all his property and the contents of his studio to the Royal Academy, where his marbles and casts are open to the public. He died at Rome in January 1866.

The letters between Gibson and Mrs Henry Sandbach, grand-daughter of Mr Roscoe, and a sketch of his life that lady induced him to write, furnish the chief materials for his biography. A volume of engravings from his finished works renders them very indifferent justice. A volume of facsimiles from his drawings is more worthy of him. (E. E.)

GICHTEL, JOHANN GEORG (1638–1710), founder of the mystic sect of Gichtelians or Angelic Brethren, was born at Ratisbon, where his father was a member of senate, on the 14th of March 1638. Having acquired at school, besides an ordinary elementary education, a considerable acquaintance with Greek, Hebrew, Syriac, and even Arabic, he proceeded to Strasburg to study divinity; but finding that the theological prelections of Schmidt and Spener there were not conducive to the growth of his piety, he removed to Spires, where he entered the faculty of law. In 1664 he was admitted an advocate at Ratisbon; but having become acquainted with the Baron von Weltz, an Hungarian nobleman who cherished enthusiastic if not extravagant schemes for the reunion of Christendom and the conversion of the world, he abandoned all interest in his profession, and became an energetic promoter of the "Christerbauliche Jesusgesellschaft," or Christian Edification Society of Jesus, in the interests of which he visited many parts of Germany and Holland. The movement in its beginnings provoked at least no active hostility; but when Gichtel began to attack the teaching of the Lutheran clergy and church, especially upon the fundamental doctrine of justification by faith, he exposed himself to a prosecution which ultimately resulted in sentence of banishment and confiscation (1665). After many months of wandering and occasionally romantic adventure, he in January 1667 reached Holland, and settled at Zwoll, where he co-operated with Breckling, a man who shared his views and aspirations. Having become involved in the troubles of this friend, Gichtel, after a period of imprisonment, was banished for a term of years from Zwoll, but finally in 1668 found a home in Amsterdam, where in a state of poverty (which, however, never became destitution), he lived out his strange life of visions and day-dreams, of prophecy and prayer. He became an ardent student and disciple of Jacob Boehme, whose works he published in 1682 (Amsterdam, 2 vols.); but before the time of his death, which occurred January 21, 1710, he had attracted to himself a small band of followers known as Gichtelians or Angelic Brethren, who propagated certain views at which he had arrived independently of Boehme. Seeking ever to hear the authoritative voice of God within them, and endeavouring to attain to a life altogether free from carnal desires, like that of "the angels in heaven, who neither marry nor are given in marriage," they claimed to exercise a priesthood "after the order of Melchizedek," appeasing the wrath of God, and ransoming the souls of the lost by sufferings endured vicariously after the example of Christ. The sect, never a numerous one, is said still to subsist in some districts of Holland and North Germany. Gichtel's correspondence was published without his knowledge by Gottfried Arnold, a disciple, in 1701 (2 vols.), and again in 1708 (3 vols.). It has been frequently reprinted under the title *Theosophia Practica*. The seventh volume of the Berlin edition (1768) contains a notice of Gichtel's life.

GIDEON, liberator, reformer, and "judge" of Israel, was the youngest son of Joash, of the "house" of Abiezer, and tribe of Manasseh, and had his home at Ophrah, the site of which is probably to be sought westward of Jordan, somewhat to the south of the plain of Jezreel. Gideon lived at a time when Israel, grown idolatrous, had been brought very low by periodic incursions of the "Midianites" and "Amalekites," nomad tribes from the east of Jordan, who in great numbers were wont to overrun the country, destroying all that they could not carry away. In the beginning of the narrative of his public life he is represented as an unambitious man, quietly engaged in agricultural pursuits, who yet had already distinguished himself as a "mighty man of valour," probably in guerilla warfare against the common foe. According to that narrative, his first exploit worthy of special commemoration was the destruction, by divine command, of the altar of Baal belonging to his father, and of the Ashera beside it, and the substitution of an altar to Jehovah. But immediately before this he had also been summoned by "the angel of the Lord" to undertake, in dependence on supernatural direction and help, the work of liberating his country from its long oppression, and, in token that he accepted the mission, had already erected in Ophrah an altar which he called "Jahveh-Shalom" (Jehovah is prosperity). The great gathering of the Midianites and their allies on the north side of the plain of Jezreel "stretching from the hill of Moreh"; the general muster first of Abiezer, then of all Manasseh, and lastly of the neighbouring tribes of Asher, Zebulun, and Naphtali; the signs by which the wavering faith of Gideon was steadied; the methods by which an unwieldy mob was reduced to a small but trusty band of energetic and determined men; and the stratagem by which the vast army of Midian was surprised and routed by the handful of Israelites descending from "above Endor," are indicated with sufficient clearness in the Scripture narrative, and need not be detailed minutely here. There is some difficulty in following the account of the subsequent flight of the Midianites, which seems to have taken place in two directions,—Oreb and Zeeb making for the lower fords of Jordan towards the south-east, while Zebah and Zalmunna took the upper passage, a little below the place where the river flows out of the Sea of Galilee. Leaving the Ephraimites (who had now risen in force) to deal with the former, Gideon with his 300 appears to have kept up the pursuit of the latter to Nobah and Jogbehah, points beyond Succoth and Penuel, where a bloody contest resulted in the destruction of that portion of the Midianite army, and in the ultimate capture and execution of Zebah and

Zalmunna. Almost simultaneously with these occurrences eastward of Jordan, messengers from Ephraim bearing the heads of Oreb ("raven") and Zeeb ("wolf"), who with their followers had been crushed at "the raven's rock" and "the wolf's den" respectively, announced the completeness of Israel's victory. Having taken unrelenting vengeance on the men of Penuel and Succoth, who had shown a timid neutrality when the patriotic struggle was at its crisis, Gideon returned to his native Ophrah, where he further distinguished himself by his pious magnanimity in refusing the kingship which had been put within his reach—an act of self-denial, however, which, according to the sacred historian, was somewhat neutralized by his subsequent folly in establishing a shrine which proved a snare to all Israel, not excluding his family or even himself. For forty years after the great victory he lived at his own house in Ophrah in considerable wealth and magnificence, yet always in a private station—there being no direct scriptural evidence at least that his judgeship lasted during all that period, or that it ever gave him any position of legally recognized authority. The name of Gideon occurs in Heb. xi. 32, in the list there given of those who became heroes by faith; but, except in Judges vi.–viii., it is not to be met with anywhere in the Old Testament. In 1 Sam. xii. 11 and 2 Sam. xi. 21 (LXX.) he is called Jerubbaal (the reading Jerubbesheth having been introduced into the latter passage in accordance with the usage explained in the article BAAL). The fact that in Judges ix., which appears to be the oldest part of the narrative, he is invariably called Jerubbaal, has suggested to Kuenen and others that this ought to be regarded as his original and proper name, that of Gideon (גִּדְעוֹן, *i.e.* "hewer" or "warrior," *cf.* Isa. x. 33) having been a later designation. In confirmation of this it is pointed out that the derivation of ירבעל as equivalent to יָרֶב בּוֹ הַבַּעַל ("Let Baal contend against him," v. 32, or "Let Baal contend for himself," v. 31) is much less probable than that which interprets it as precisely analogous with such names as Merib-baal, Jehoiarib or Joarib, Seraiah, Israel, and perhaps also Josadec, all meaning "God fights" or "contends." The nature of the grounds on which it is conjectured that Gideon's conquest of the Midianites was somewhat slower than the narrative on a first reading would lead one to suppose, and that his religious reforms, far from being confined to a solitary act of his early manhood, were rather the principal employment of his later life, is indicated in the histories of Israel by Ewald, Hitzig, and Kuenen. See also especially Wellhausen, *Geschichte*, i. 252 *sq.*

GIEN, a town of France, at the head of an arrondissement in the department of Loiret, is situated on the right bank of the Loire, 39 miles E.S.E. of Orleans. The Loire is crossed at Gien by a stone bridge of twelve arches, built about the end of the 15th century. The town is the seat of a tribunal of the first instance and of a justice of peace court. The principal buildings are the prison, the hospital, the old castle, originally built by Charlemagne, and reconstructed in 1494 by Anne de Beaujeu, daughter of Louis XI., and the church of Saint Pierre, a modern structure of no particular merit, but possessing an old square tower dating from the end of the 15th century. There are manufactures of serge, leather, and earthenware, and some trade in corn and wine. The population in 1876 was 6493.

GIESELER, JOHANN KARL LUDWIG (1792–1854), one of the most distinguished of the modern school of scientific writers on church history, was born at Petershagen, near Minden, where his father, a man of considerable vigour and independence of character, was minister, on the 3d of March 1792. In his tenth year he entered the orphanage at Halle, whence he duly passed to the university, his studies being interrupted, however, from October 1813 till the peace of 1815 by a period of military service, during which he was enrolled as a volunteer in a regiment of chasseurs. Having in 1817 taken his degree in philosophy, he in the same year became assistant head master in the Minden gymnasium, and in 1818 was appointed conrector of the gymnasium at Cleves. Here he published his earliest work (*Historisch-kritischer Versuch über die Entstehung u. die frühesten Schicksale der schriftlichen Evangelien*), a treatise which has had considerable influence on all subsequent investigations and discussions of the question as to the origin of the gospels, in so far as it may be considered to have finally disposed of that theory of a "primitive" written gospel to which most critics in the earlier part of the century had inclined. In 1819 Gieseler was appointed a professor ordinarius in theology in the newly-founded university of Bonn, where, besides lecturing on church history, he made important contributions to the literature of that subject in Rosenmüller's *Repertorium*, Stäudlin u. Tschirner's *Archiv*, and in various university "programs." The first part of the first volume of his well-known *Church History* appeared in 1824. In 1833 he accepted a call to Göttingen, where the remainder of his life was spent, marked by few noteworthy events beyond the steady publication of volume after volume of his contributions to historical science. In 1837 he was appointed a consistorialrath, and shortly afterwards was created a knight of the Guelphic order. In the winter of 1853–4 symptoms of failing health began to appear, and towards the end of the session he was able to lecture only occasionally. His death occurred on the 8th of July 1854. The fourth and fifth volumes of the *Kirchengeschichte*, embracing the period subsequent to 1814, were published posthumously by Redepenning (1855); and they were followed in 1856 by a *Dogmengeschichte*, which is sometimes reckoned as the sixth volume of the *Church History*. Among church historians Gieseler continues to hold a very high place. Less vivid and picturesque in style than Hase, conspicuously deficient in Neander's deep and sympathetic insight into the more spiritual forces by which church life is always more or less pervaded, he excels these and all other contemporaries in the fulness and accuracy of his information. His *Lehrbuch der Kirchengeschichte*, in which indeed the text as compared with the notes often occupies a very subordinate place, is invaluable to the student who wishes at each step to be brought into direct contact with all the original sources of information which it is of importance that he should know. The work, which has passed through several editions in Germany, has partially appeared also in two English translations. That published in New York (*Text Book of Ecclesiastical History*, 4 vols.), brings the work down to the peace of Westphalia, while that published in "Clark's Theological Library" (*Compendium of Ecclesiastical History*, Edin., 5 vols.) closes with the beginning of the Reformation. For the life of Gieseler reference may be made to Redepenning's biographical sketch in the fifth volume of the *Kirchengeschichte*, and to Herzog's article in the *Real-Encyclopädie* (of which great work, it may be mentioned, Gieseler was an energetic promoter). Both biographers testify that with the habits of a devoted student he combined those of an energetic man of business. He frequently held the office of pro-rector of the university, and did much useful work as a member of several of its committees. He took a warm interest also in the Göttingen orphanage, where he was a daily visitor, knew all the children personally, and taught them to regard him as a counsellor and friend.

GIESSEN, a town of Germany, capital of the province of Upper Hesse, in the grand-duchy of Hesse-Darmstadt, is situated in a beautiful and fruitful valley at the confluence of the Wieseck with the Lahn, 33 miles N.N.W. of Frankfort. It is the seat of a bailiwick, a high court, and a district penal court. The old streets are narrow and

irregular, but in the suburbs outside the old walls there are many elegant houses. Besides the university, the principal buildings are the provincial Government offices, comprising a portion of the old castle dating from the 12th century, the arsenal, the town-hall, the new gymnasium, and the town church. The university, founded in 1607 by the landgrave Louis V., has a large and valuable library, a botanic garden, an observatory, an anatomical theatre, an infirmary, a maternity hospital, a museum of natural history, and a chemical laboratory which was directed by Professor Liebig. The number of professors and teachers of the university in 1875 was 52, and of students 340. There is also a gymnasium and a real school. The industries include the manufacture of woollen and cotton cloth of various kinds, leather, candles, tobacco, and beer.

Giessen was formed in the 12th century out of the villages Selters, Aster, and Kroppach, for whose protection Count William of Gleiberg built the castle of Giessen. Through marriage the town came into the possession of the palgrave of Tübingen, who sold it in 1265 to the landgrave Henry of Hesse. It was surrounded with fortifications in 1530, which were demolished in 1547 by the emperor Charles V., but rebuilt in 1560. From 1807 they were gradually pulled down, and their site converted into promenades. The population of Giessen in 1875 was 13,980.

GIFFORD, WILLIAM (1757–1826), publicist and man of letters, was born at Ashburton, Devon, in April 1757. Having as a shoemaker's apprentice manifested a remarkable aptitude for intellectual pursuits, he was by the charity of friends enabled to complete a previously imperfect school education, and ultimately to proceed in his twenty-third year to Oxford, where he was appointed a Bible reader in Exeter College. Leaving the university shortly after graduation in 1782, he for some years acted as tutor to Lord Belgrave, whom he accompanied on two prolonged Continental tours. After having settled in London, he in 1794 published his first work, a satirical piece, after Persius, entitled the *Baviad*, successfully aimed at a numerous school of second-rate writers then popularly known as the Della Cruscans. A second satire of a similar description, the *Mæviad*, directed against the corruptions of the drama, appeared in 1795. About this time Gifford became acquainted with Canning, with whose help he in August 1797 originated a weekly newspaper of Conservative politics entitled the *Anti-Jacobin*, which, however, in the following year ceased to be published. An English version of Juvenal, on which he had been for many years engaged, appeared in 1802; to this an autobiographical notice of the translator was prefixed. Two years afterwards Gifford published an annotated edition of the plays of Massinger; and in 1809, when the *Quarterly Review* was projected, he was entrusted with the management of that publication. It is on all hands conceded that the success which attended the *Quarterly* from the outset was due in no small degree to the ability and tact with which Gifford discharged his editorial duties. His connexion with the *Review* continued until within about two years of his death, which took place in London on the 31st of December 1826. Besides numerous contributions to the *Quarterly* during the last fifteen years of his life, he wrote a metrical translation of Persius, which appeared in 1821. Gifford also edited the poems of Ben Jonson, Ford, and Shirley. His edition of the first of these appeared in 1816, those of the other two, posthumously, in 1827 and 1833. The *Autobiography* was republished in 1827.

GIFT generally means an alienation of property otherwise than for a consideration, although in law it is often used to signify alienation with or without consideration. The effect of a gratuitous gift only need be considered here. Formerly in English law property in land could be conveyed by one person to another by a verbal gift of the estate accompanied by delivery of possession. The Statute of Frauds required all such conveyances to be in writing, and a later statute (8 and 9 Vict. c. 106) requires them to be by deed. Personal property may be effectually transferred from one person to another by a simple verbal gift accompanied by delivery. If A delivers a chattel to B, saying or signifying that he does so by way of gift, the property passes, and the chattel belongs to B. But unless the actual thing is bodily handed over to the donee, the mere verbal expression of the donor's desire or intention has no legal effect whatever. The persons are in the position of parties to an agreement which is void, as being without consideration. When the nature of the thing is such that it cannot be bodily handed over, it will be sufficient to put the donee in such a position as to enable him to deal with it as the owner. For example, when goods are in a warehouse, the delivery of the key will make a verbal gift of them effectual; but it seems that part delivery of goods which are capable of actual delivery will not validate a verbal gift of the part undelivered. So when goods are in the possession of a warehouseman, the handing over of a delivery order might, by special custom (but not otherwise it appears), be sufficient to pass the property in the goods, although delivery of a bill of lading for goods at sea is equivalent to an actual delivery of the goods themselves. A *donatio mortis causa* is a gift made by a person in contemplation of death, to take effect only in the event of his death. It is revocable so long as he lives. There must be actual or constructive delivery of the thing itself, and therefore it has been said that only chattels can be the proper subject of a *donatio mortis causa*, although policies of insurance, bills, notes, &c., have been allowed to pass by mere delivery as death-bed gifts. A *donatio mortis causa* is not an out-and-out gift, but is conditional on death.

GIJON, a town and seaport of Spain, in the province of Oviedo or Asturias, on the coast of the Cantabrian Sea, about 13 miles E. of the Cabo de Peñas and 2 miles E. of the Rio Aboño. The older part of the town, partly surrounded by its walls, occupies the upper slope of a peninsular headland, while the more modern portion extends to the beach. On the whole, it is a clean and flourishing place, with wide streets and good houses; but there are few buildings of individual note except the church of San Pedro of the 15th century, the town house, the mansion of the Marquis Revilla-Gigedo, and the Asturian Institute. The last, which was founded in 1797 by Jovellanos, has a fine library, and comprises classes for navigation, mathematics, Latin, French, and English. Besides the works in connexion with the railways which run inland from Gijon to Mieres del Camino and Sama on the Nalon, there is a large glass work, an iron foundry, and a tobacco factory which alone gives employment to upwards of 1400 females. An extensive trade is carried on in the export of coal, iron, jet, and hazel-nuts, and in the import of fish and colonial produce. The nuts amount to upwards of 1600 tons per annum, and a large proportion finds its way to the English market. Though the harbour is a mere roadstead between the small promontories of San Lorenzo and Torres, it is of considerable value on such a coast as that of Asturias, especially as it has a good bottom. A quay was constructed by means of a grant from Charles V. in 1552–4, and a new one by Pedro Menendez in 1766–8, and an extension was effected in 1859 at a cost of £65,000. The population of Gijon in 1860 was 24,802. During the summer there is a considerable influx of strangers.

Gijon is usually identified with the Gigia of the Romans, which, however, occupied the site not of the present town but of the adjoining suburb of Cima da Villa. Captured and strengthened by the Moors, who used the stones of the Roman city for their fortifications, it remained in their hands till after the battle of Canicas, when its governor Munuza surrendered to Pelayo. In 844 it held out against an attack by the Normans, and in the following centuries it gradually rose into importance. In the time of Philip II. it possessed good arsenals, and was able to undertake the repairs of the Invincible Armada. Jovellanos, the statesman and poet, and Cean Bermudez, a writer on art, were both natives of Gijon, and the former is buried in the church of San Andrea.

GILBART, JOHN WILLIAM (1794–1863), the author of a number of works on banking, was descended from a Cornish family, and was born in London, March 21, 1794. From 1813 to 1825 he was clerk in a London bank, after which he went to Birmingham. Shortly after his return to London in 1827 he was appointed manager of the Kilkenny branch of the Provincial Bank of Ireland, and in 1829 he was promoted to the Waterford branch. In 1834 he became manager of the London and Westminster Bank; and to his skill in developing the system of joint-stock banking it owed much of its success. On more than one occasion he rendered valuable services to the joint-stock banks by his evidence before committees of the House of Commons; and, on the renewal of the bank charter in 1844, he procured the insertion of a clause granting to joint-stock banks the power of suing by their public officer, and also the right of accepting bills at less than six months' date. In testimony of their obligations to him, the directors and shareholders of joint-stock banks presented him in 1846 with a handsome service of plate. In the same year he was elected a Fellow of the Royal Society. He retired on a pension from the management of the London and Westminster Bank, 1st January 1860, and died in London August 8, 1863. From an early period Gilbart took an active part in the Athenian Debating Society of London, and he was also connected with the Union Society, which numbered among its other eminent members J. S. Mill and Lord Macaulay. He also devoted much of his attention to the promotion of literary and scientific institutions among the middle and working classes.

The following are his principal works on banking, most of which have passed through more than one edition:—*Practical Treatise on Banking*, 1827; *The History and Principles of Banking*, 1834; *The History of Banking in America*, 1837; *Lectures on the History and Principles of Ancient Commerce*, 1847; *Logic for the Million*, 1851; and *Logic of Banking*, 1857.

GILBERT, SIR HUMPHREY (1539–1583), a celebrated English navigator, was born in 1539 in the county of Devon, second of the three sons of Otho Gilbert of Greenway. By his mother's side he was half-brother to Sir Walter Raleigh, who resembled him in many points of character, and whose early life was largely influenced and guided by his example. Educated first at Eton and then at Oxford, he was destined by his father for the law; but being introduced at court by Raleigh's aunt, Catherine Ashley, he obtained the special favour of the queen, and was thus enabled to follow his natural inclination for active enterprise. Recommended by royal letter to Sir Philip Sidney, he received from him an appointment in the army in Ireland; and his services contributed so powerfully to put down the rebellion raging there that in 1570 he was made a knight and rewarded with the government of Munster. He next served for about five years in the Netherlands, being the first English colonel entrusted with command of English forces in that country. On his return to his native land he wrote a remarkable treatise on a subject at that time before the minds of men, the possibility of a north-west passage to India; and in 1576 it was published without his knowledge by George Gascoigne as *Discourse of a Discoverie for a New Passage to Cataia* (London, Henry Middleton for Richarde Ihones). The theory in question was supported with no small force of argument, and the discourse was probably not without its influence in leading Frobisher to set out on his first voyage to the frozen north. In June 1578 Gilbert received letters patent authorizing himself, his heirs and assigns, to discover, occupy, and possess such remote "heathen lands not actually possessed of any Christian prince or people, as should seem good to him or them." Disposing not only of his patrimony but also of the estates in Kent which he had through his wife, daughter of John Aucher of Ollerden, he strenuously prepared to put his permission to use, and his brother Raleigh joined him in the enterprise. By the end of the summer of 1578 a fleet of 11 sail, with 400 mariners and men-at-arms, was collected off the coast of Devon; but the gallant projectors were singularly unfortunate in the character of some of their associates. Dissensions broke out among the captains and disorder among the crews. Knollys, for example, boasted that, as kinsman to royalty, he was of more value than twenty knights, and insolently rejected Gilbert's invitation to dinner; and his men, encouraged by their captain's conduct, filled the town of Plymouth with uproar and riot, which finally culminated in murder. It was not till the 19th of November that Gilbert set sail, with his forces reduced to 7 ships and 150 men. The history of the voyage is involved in obscurity; but about the beginning of summer or a little earlier in 1579, the fleet returned to England, with little, it would appear, to report except that it had lost one of its chief ships and one of its bravest captains, Miles Morgan, in an encounter with the Spaniards. Gilbert lent his three ships to the Government for service against the Spaniards on the Irish coast; but in July 11, 1582, we still find him complaining to Walsingham that he had not received the moneys that were due to him, and that thus he was prevented from doing more for his queen and country. He was already planning a new expedition; and at length in 1583 his fleet was got together. The queen, though she had at first dissuaded Gilbert from his purpose, and would not permit Raleigh to accompany him, wrote to him by his brother's hand that she wished him "as great good hap and safety to his ship as if herself were there in person," and sent him as a token a golden figure of an anchor guarded by a lady. On 11th of June he departed from Plymouth with 5 sail; but on the 13th the "Ark Raleigh," which had been built and manned at his brother's expense, "ran from him in fair and clear weather having a large wind." This desertion was a cause of no small displeasure to the admiral, and he wrote to Sir George Peckham to solicit his brother to make the crew an example to all knaves; but it appears not improbable (according to Hayes in Hakluyt's collection) that the reason of their conduct was the breaking out of a contagious sickness in the ship. On the 5th of August Gilbert landed in Newfoundland, and took formal possession of it in the queen's name; but proceeding southwards with three vessels, he lost the largest near Cape Breton, and was at last constrained to return homewards with the "Golden Hind" and the "Squirrel" as the only remnant of his fleet. "On Monday the 9th September," reports Hayes, the captain of the "Hind," "the frigate was near cast away, yet at that time recovered; and giving forth signs of joy, the general, sitting abaft with a book in his hand, cried out unto us in the 'Hind,' 'We are as near to heaven by sea as by land.' The same Monday night the frigate's lights were suddenly out, and it was devoured and swallowed up by the sea." So perished Sir Humphrey Gilbert.

See Hakluyt's *Collection*, vol. iii.; Hooker's *Supplement* to Hollinshed's *Irish Chronicle*; Roger Williams, *The Actions of the Low Countries*, 1618; Bliss's edition of Wood's *Athenæ Oxonienses*, vol. i. p. 493; *North British Review*, No. 45; and the Lives of Sir W. Raleigh by Tytler, James Augustus St John, and Edward Edwards.

GILBERT, NICOLAS JOSEPH LAURENT (1751–1780), a French poet, was born at Fontenay-le-Château in Lorraine, in 1751. Having completed his education at the college of Dôle, he devoted himself for a time to a half scholastic half literary life at Nancy, but at length in 1774 he found his way to the capital. As he had already assumed a hostile and satirical position towards the Encyclopedists, he naturally received a warmer welcome from the conservative party;

and as he did not disdain to prostitute his muse to the celebration of the heroic and royal virtues of the despicable Louis XV., he was rewarded with pensions to a considerable amount. He died in October 1780 from the results of a fall from his horse. The satiric force of one or two of his pieces, as *Mon apologie* (1778), and *Le dix-huitième siècle* (1775), would alone be sufficient to preserve his reputation, and it has been further increased by the eulogies of those modern writers who, like Alfred de Vigny, consider him a victim to the spite of his philosophic opponents.

Among his other works may be mentioned *Les Familles de Darius et d'Éridame, histoire persane* (1770), *Le Carnaval des Auteurs* (1773), *Odes nouvelles et patriotiques* (1775). Gilbert's *Œuvres complètes* were first published in 1778, and they have since been edited by Mastrella (Paris, 1823) and by Charles Nodier (1840, 1859, &c.).

GILBERT, or GILBERD, WILLIAM (*c.* 1540–1603), was the most distinguished man of science in England during the reign of Queen Elizabeth. He was born at Colchester. where his father was recorder, but was a descendant of an ancient Suffolk family, long resident at Clare. Of his early years no account is left. He entered St John's College, Cambridge, in 1558, when eighteen years of age, and in due course took the degrees of B.A., M.A., and M.D.; he also became Symson fellow, and in 1569 was elected a senior fellow of his college. After leaving the university he went to the Continent, and, on his return in 1573, settled in London, where for thirty years,—that is, till his death,—he practised as a physician with "great success and applause." He was admitted to the College of Physicians, and filled various offices in it. He began in 1581 as censor, which duty he discharged for several years; then he became treasurer, consiliarius elect, and, at last, president in 1600. His professional skill and general ability drew the attention of Queen Elizabeth to him, and she appointed him royal physician. She also settled a pension on him to enable him to prosecute the scientific inquiries to which he was devoted. After this Gilbert seems to have removed to the court, and to have vacated his house, which was "on St Peter's Hill, between Upper Thames Street and Little Knight-Rider Street." At this house he seems to have had a society or college, which was broken up and the members dispersed by his promotion. In the year 1600 he published his work on the magnet. In 1603 the queen died, but Gilbert was reappointed by her successor. He did not long enjoy the honour, however, for he died November 30, 1603, some say at Colchester, others at London. He was buried at Colchester, in the chancel of the church of the Holy Trinity, where a monument was erected to him. To the College of Physicians he bequeathed his books, instruments, and minerals, but he gave his portrait to the School Gallery at Oxford. In it he is represented as tall of stature and of cheerful countenance, "holding in his hand a globe inscribed 'Terella'; over his head is the inscription '1591, ætatis 48;' and a little below his left shoulder, 'Magneticarum virtutum primus indagator Gilbertus.'" The date thus given does not tally with the conclusion of the inscription on his tombstone: "Obiit anno Redemptionis Humanæ 1603, Novembris ultimo, ætatis suæ 63." If the latter be correct, he was born in 1540; if the former, in 1543.

Gilbert's principal work is his treatise on magnetism, entitled *De Magnete, Magneticisque Corporibus, et de Magno Magnete Tellure*, London, 1600 (later editions—Sedan, 1628, 1633; Frankfort, 1629, 1638). The merit of this work consists in its originality, containing, as it does, an account of the author's experiments on magnets and magnetical bodies, and also the great discovery that the whole earth is nothing but a large magnet, and that it is this which explains, not only the direction of the magnetic needle north and south, but also the variation and dipping or inclination of the needle. Gilbert's is therefore, not merely the first, but the most important systematic contribution to the science of magnetism, and its merits were freely acknowledged by his contemporaries. A posthumous work of Gilbert's was edited by his brother, also called William, from two MSS. in the possession of Sir William Boswell; its title is *De Mundo Nostro Sublunari Philosophia Nova* (Amsterdam, 1651). He is the reputed inventor besides of two instruments to enable sailors "to find out the latitude without seeing of sun, moon, or stars." An account of these instruments is given in Thomas Blondeville's *Theoriques of the Planets* (London, 1602). The only writing of Gilbert in English is a short epistle addressed to William Barlowe, printed at the end of his little work entitled *Magneticall Advertisements* (London, 1616),—a letter which has hitherto escaped the notice of all the writers about Gilbert. It is of interest both because it shows that he carried on a scientific correspondence with the Continent, and that his book had been very well received, and because he says that he was intending to add six or eight sheets to the book,—an intention, however, which was never carried into effect. The letter is dated 14th February, unfortunately without the year, but it must have been written between 1600 and 1603. In his preface Barlowe says that he had numerous letters from Gilbert, but these have long since disappeared. It is a matter of great regret for the historian of chemistry that Gilbert left nothing on that branch of science, to which he was deeply devoted, "attaining to great exactness therein." So at least says Fuller, who, in his *Worthies of England* (among whom he includes Gilbert), prophesied truly how he would be afterwards known: "Mahomet's tomb at Mecha," he says, "is said strangely to hang up, attracted by some invisible loadstone; but the memory of this doctor will never fall to the ground, which his incomparable book *De Magnete* will support to eternity."

GILBERT DE LA PORRÉE (*Gilbertus Porretanus* or *Pictaviensis*), an eminent scholastic logician and theologian of the 12th century, was born at Poitiers. He was educated under Bernard de Chartres and Anselm of Laon, and after completing his studies remained attached as teacher to the church at Chartres. In 1135 he is recorded as discharging these functions, but he seems soon after to have repaired to Paris and opened public courses on dialectics and theology. His fame caused him to be called to his native town, where in 1141 he was elected bishop. The heterodox opinions he was led to express regarding the doctrine of the Trinity drew upon his works the condemnation of the church. The synod of Rheims in 1148 procured papal sanction for four propositions opposed to certain tenets of Gilbert's, and the works of the latter were condemned until they should be corrected in accordance with the principles of the church. Gilbert seems to have submitted quietly to this judgment; he yielded assent to the four propositions, and remained on friendly terms with his antagonists till his death in 1154. Gilbert is almost the solitary logician of the 12th century who is quoted by the greater scholastics of the succeeding age. His chief logical work, the treatise *De Sex Principiis*, was regarded with a reverence almost equal to that given to Aristotle, and furnished matter for numerous commentaries. Albertus Magnus did not disdain to comment upon this work of an earlier logician. The treatise itself is an elaborate discussion of the Aristotelian categories, specially of the six subordinate modes. Gilbert distinguishes in the ten categories two classes, one essential, the other derivative. Essential or inhering (*formæ inhærentes*) in the objects themselves are only *substance, quantity, quality*, and *relation* in the stricter sense of that term. The remaining six, *when, where, action, passion, position*, and *habit*, are relative and subordinate (*formæ assistentes*). This suggestion has some interest, but it cannot be said to have great value, either in logic or in the theory of knowledge. More important in the history of scholasticism are the theological consequences to which Gilbert's realism led him. In the commentary on the treatise *De Trinitate*, erroneously supposed to be by Boetius, he proceeds from the metaphysical notion that pure or abstract being is prior in nature to that which is. This pure being is God, and must be distinguished from the triune God as known to us. God is incomprehensible, and the categories cannot be applied to determine his existence. In God there is no distinction or difference, whereas in all substances or things there is duality, arising from the element of matter. Between pure being and substances stand the ideas or forms, which subsist though they are not

substances. These forms, when materialized, are called *formæ substantiales* or *formæ nativæ*; they are the essences of things, and in themselves have no relation to the accidents of things. Things are temporal, the ideas perpetual, God eternal. The pure form of existence, that by which God is God, must be distinguished from the three persons who are God by participation in this form. The form or essence is one, the persons or substances three. It was this distinction between Deitas or Divinitas and Deus that led to the condemnation of Gilbert's doctrine.

See Ritter, *Gesch. d. Phil.*, vii. 437–74: Hauréau, *Phil. Scolastique*, 2d ed., i. 447–78; Stöckl, *Phil. d. Mittelalters*, i. 272–88.

GILBERT OF SEMPRINGHAM, ST (*c.* 1083–1189), founder of the order of Gilbertines (Ordo Gilbertinorum Canonicorum, Ordo Sempringensis), was born about the year 1083 at Sempringham, Lincolnshire, where his father, Jocelyn de Sempringham, a Norman noble who had taken part in the Conquest, had settled. On the completion of a liberal education, received partly in England and partly in France, Gilbert was ordained a priest in 1123, having been presented by his father to the united livings of Sempringham and Tirington. About 1135 he established in the immediate vicinity of his parish church a religious house for the reception of some destitute girls; the rule he prescribed was substantially that of St Benedict, but the restrictions laid upon the communication of the inmates with the outer world were unusually severe. Subsequently the labourers who tilled the lands with which this establishment had been endowed were also formed into a religious community, under a rule resembling that of the Austin Friars, their house being placed close beside that of the nuns. Similar institutions elsewhere were encouraged by various English proprietors, and placed under the superintendence of Gilbert, who at last made application to Pope Eugenius III. to have them all merged in the Cistercian order (1148). This request, however, was refused, and Gilbert continued to act as superior of the monasteries he had founded for many years; although at the time of his death, on the 3d of February 1189, that dignity was held by Roger, one of his disciples In 1189 the Gilbertines are said to have possessed thirteen monasteries, with almshouses, hospitals, and orphanages attached; and the community numbered in all upwards of 700 male and 1100 female members. At the time of their suppression the total number of Gilbertine houses in England and Wales had increased to about twenty-five Gilbert, who had sided and suffered with the church in the quarrels between Henry II. and Thomas à Becket, was canonized by Innocent III. in 1202; and his name is commemorated in the martyrologies on the 4th of February. The *Gilbertinorum Statuta* and a series of *Exhortationes ad Fratres* are attributed to him (see the Bollandist *Acta Sanctorum*, Feb. 4).

GILBERT ISLANDS. See POLYNESIA.

GILDAS, or GILDUS (*c.* 516–570), the earliest of British historians, surnamed by some Sapiens, and by others Badonicus, seems to have been born in the year 516. Regarding him little certain is known, beyond some isolated particulars that may be gathered from hints dropped in the course of his work. Two short treatises exist, purporting to be lives of Gildas, and ascribed respectively to the 11th and 12th centuries; but the writers of both are believed to have confounded two, if not more, persons that had borne the name. It is from an incidental remark of his own, namely, that the year of the siege of Mount Badon—one of the battles fought between the Saxons and the Britons—was also the year of his own nativity, that the date of his birth has been derived; the place, however, is not mentioned. His assertion that he was moved to undertake his task mainly by "zeal for God's house and for His holy law," and the very free use he has made of quotations from the Bible, leave scarcely a doubt that he was an ecclesiastic of some order or other. In addition, we learn that he went abroad, probably to France, in his thirty-fourth year, where, after 10 years of hesitation and preparation, he composed, about 560, the work bearing his name. His materials, he tells us, were collected from foreign rather than native sources, the latter of which had been put beyond his reach by circumstances. The *Cambrian Annals* give 570 as the year of his death.

The writings of Gildas have come down to us under the title of *Gildæ Sapientis de Excidio Britanniæ Liber Querulus*. Though at first written consecutively, the work is now usually divided into three portions,—a preface, the history proper, and an epistle,—the last, which is largely made up of passages and texts of Scripture brought together for the purpose of condemning the vices of his countrymen and their rulers, being the least important, though by far the longest of the three. In the second he passes in brief review the history of Britain from its invasion by the Romans till his own times. Among other matters reference is made to the introduction of Christianity in the reign of Tiberias; the persecution under Diocletian; the spread of the Arian heresy; the election of Maximus as emperor by the legions in Britain, and his subsequent death at Aquileia; the incursions of the Picts and Scots into the southern part of the island; the temporary assistance rendered to the harassed Britons by the Romans; the final abandonment of the island by the latter; the coming of the Saxons and their reception by Guortigern (Vortigern); and, finally, the conflicts between the Britons, led by a noble Roman, Ambrosius Aurelianus, and the new invaders. Unfortunately, on almost every point on which he touches, the statements of Gildas are vague and obscure. With one exception already alluded to, no dates are given, and events are not always taken up in the order of their occurrence. These faults are of less importance during the period when Greek and Roman writers notice the affairs of Britain; but they become more serious when, as is the case from nearly the beginning of the 5th century to the date of his death, Gildas's brief narrative is our only authority for most of what passes current as the history of our island during those years. Thus it is on his sole, though in this instance perhaps trustworthy, testimony that the famous letter rests, said to have been sent to Rome in 446 by the despairing Britons, commencing:—"To Agitius (Aetius), consul for the third time, the groans of the Britons."

Gildas's treatise was first published in 1525 by Polydore Vergil, but with many avowed alterations and omissions. Forty-three years later Josseline, secretary to Archbishop Parker, issued a new edition of it more in conformity with manuscript authority; and in 1691 a still more carefully revised edition appeared at Oxford by Thomas Gale. It was frequently reprinted on the Continent during the 16th century, and once or twice since. The next English edition was that published by the English Historical Society in 1838, and edited by the Rev. J. Stevenson. Lastly, the text of Gildas, with elaborate introductions and the various readings of existing manuscripts, is included in the *Monumenta Historica Britannica*, edited by Petrie and Sharpe, London, 1848.

GILDING, the art of spreading or covering gold, either by mechanical or by chemical means, over the surface of a body for the purpose of ornament. The art of gilding was not unknown among the ancients. According to Herodotus, the Egyptians were accustomed to gild wood and metals; and gilding by means of gold plates is frequently mentioned in the books of the Old Testament. Pliny informs us that the first gilding seen at Rome was after the destruction of Carthage, under the censorship of Lucius Mummius, when the Romans began to gild the ceilings of their temples and palaces, the Capitol being the first place on which this enrichment was bestowed. But he adds that luxury advanced on them so rapidly that in a little time you might see all, even private and poor persons, gild the walls, vaults, and other parts of their dwellings. Owing to the compara-

tive thickness of the gold-leaf used in ancient gilding, the traces of it which yet remain are remarkably brilliant and solid. Gilding has in all times occupied an important place in the ornamental arts of Oriental countries; and the native processes pursued in India at the present day may be taken as typical of the art as practised from the earliest periods. For the gilding of copper, employed in the decoration of temple domes and other large works, the following is an outline of the processes employed. The metal surface is thoroughly scraped, cleaned, and polished, and next heated in a fire sufficiently to remove any traces of grease or other impurity which may remain from the operation of polishing. It is then dipped in an acid solution prepared from dried unripe apricots, and rubbed with pumice or brick powder. Next, the surface is rubbed over with mercury which forms a superficial amalgam with the copper, after which it is left some hours in clean water, again washed with the acid solution, and dried. It is now ready for receiving the gold, which is laid on in leaf, and, on adhering, assumes a grey appearance from combining with the mercury, but on the application of heat the latter metal volatilizes, leaving the gold a dull greyish hue. The colour is brought up by means of rubbing with agate burnishers. The weight of mercury used in this process is double that of the gold laid on, and the thickness of the gilding is regulated by the circumstances or necessities of the case. For the gilding of iron or steel, the surface is first scratched over with chequered lines, then washed in a hot solution of green apricots, dried, and heated just short of red-heat. The gold-leaf is then laid on, and rubbed in with agate burnishers, when it adheres by catching into the prepared scratched surface.

Modern gilding is applied to numerous and diverse surfaces and by various distinct processes, so that the art is prosecuted in many ways, and is part of widely different ornamental and useful arts. It forms an important and essential part of frame-making (see CARVING AND GILDING); it is largely employed in connexion with cabinet-work, decorative painting, and house ornamentation; and it also bulks largely in bookbinding and ornamental leather work. Further, gilding is much employed for coating baser metals, as in button-making, in the gilt toy trade, in electro-gilt reproductions, and in electro-plating; and it is also a characteristic feature in the decoration of pottery, porcelain, and glass. As details of the processes employed in connexion with these various substances will be found in the parts of this work where the technical processes to which they are related are described, it is only necessary here to indicate how the processes of gilding differ from each other.

The various processes fall under one or other of two heads—mechanical gilding and gilding by chemical agency.

MECHANICAL GILDING embraces all the operations by which gold-leaf is prepared (see GOLD-BEATING), and the several processes by which it is mechanically attached to the surfaces it is intended to cover. It thus embraces the burnish or water-gilding and the oil-gilding of the carver and gilder, and the gilding operations of the house decorator, the sign-painter, the bookbinder, the paper-stainer, and several others. Polished iron, steel, and other metals are gilt mechanically by applying gold-leaf to the metallic surface at a temperature just under red-heat, pressing the leaf on with a burnisher, and reheating, when additional leaf may be laid on. The process is completed by cold burnishing.

CHEMICAL GILDING embraces those processes in which the gold used is at some stage in a state of chemical combination. Of these the following are the principal:—

Cold Gilding.—In this process the gold is obtained in a state of extremely fine division from a chemical compound, and applied by mechanical means. Cold gilding on silver is performed by a solution of gold in aqua-regia, applied by dipping a linen rag into the solution, burning it, and rubbing the black and heavy ashes on the silver with the finger or a piece of leather or cork. *Wet gilding* is effected by means of a solution of gold in ether, obtained by treating a dilute solution of chloride of gold with twice its quantity of ether. The liquids are agitated and allowed to rest, when the ether separates and floats on the surface of the acid. The whole mixture is then poured into a funnel with a small aperture, and allowed to rest for some time, when the acid is run off and the ether separated. The ether will be found to have taken up all the gold from the acid, and may be used for gilding iron or steel, for which purpose the metal is polished with the finest emery and spirits of wine. The ether is then applied with a small brush, and as it evaporates it deposits the gold, which can now be heated and polished. For small delicate figures a pen or a fine brush may be used for laying on the ether solution. *Fire-gilding* or *Wash-gilding* is a process by which an amalgam of gold is applied to metallic surfaces, the mercury being subsequently volatilized, leaving a film of gold or, according to Struve, an amalgam containing from 13 to 16 per cent. of mercury. In the preparation of the amalgam the gold must first be reduced to thin plates or grains, which are heated red hot, and thrown into mercury previously heated, till it begins to smoke. Upon stirring the mercury with an iron rod, the gold totally disappears. The proportion of mercury to gold is generally as six or eight to one. When the amalgam is cold it is squeezed through chamois leather for the purpose of separating the superfluous mercury; the gold, with about twice its weight of mercury, remains behind, forming a yellowish silvery mass of the consistence of butter. When the metal to be gilt is wrought or chased, it ought to be covered with quicksilver before the amalgam is applied, that this may be more easily spread; but when the surface of the metal is plain, the amalgam may be applied to it direct. When no such preparation is applied, the surface to be gilded is simply bitten and cleaned with nitric acid. A deposit of mercury is obtained on a metallic surface by means of "quicksilver water," a solution of nitrate of mercury,—the nitric acid attacking the metal to which it is applied, and thus leaving a film of free metallic mercury. The amalgam being equally spread over the prepared surface of the metal, the mercury is then sublimed by a heat just sufficient for that purpose; for, if it is too great, part of the gold may be driven off, or it may run together and leave some of the surface of the metal bare. When the mercury has evaporated, which is known by the surface having entirely become of a dull yellow colour, the metal must undergo other operations, by which the fine gold colour is given to it. First, the gilded surface is rubbed with a scratch brush of brass wire, until its surface be smooth; then it is covered over with a composition called "gilding wax," and again exposed to the fire until the wax is burnt off. This wax is composed of beeswax mixed with some of the following substances, viz., red ochre, verdigris, copper scales, alum, vitriol, borax; but, according to Dr Lewis, the saline substances alone are sufficient, without any wax. By this operation the colour of the gilding is heightened; and the effect seems to be produced by a perfect dissipation of some mercury remaining after the former operation. The dissipation is well effected by this equable application of heat. The gilt surface is then covered over with a saline composition, consisting of nitre, alum, or other vitriolic salts, ground together, and mixed up into a paste with water or weak ammonia. The piece of metal thus covered is exposed to a certain degree of heat, and then quenched in water. By this method its colour is further improved and brought nearer to that of gold, probably by removing any particles of copper that may have been on the gilt surface. This process, when skilfully carried out, produces gilding of great solidity and beauty; but owing to the exposure of the workmen to mercurial fumes, it is very unhealthy, and further there is much loss of mercury. Numerous contrivances have been introduced to obviate these serious evils; and the gilding furnace invented by M. D'Arcet is so arranged that the whole of the mercurial fumes are caught and recondensed for further use. Gilt brass buttons used for uniforms are gilt by this process, and there is an Act of Parliament yet unrepealed which prescribes 5 grains of gold as the smallest quantity that may be used for the gilding of 12 dozen of buttons 1 inch in diameter.

Electro-gilding, which has numerous and important applications, is described under ELECTRO-METALLURGY.

Gilding of Pottery and Porcelain.—The quantity of gold consumed for these purposes is very large. The gold used is dissolved in aqua-regia, and the acid is driven off by heat, or the gold may be precipitated by means of sulphate of iron. In this pulverulent state the gold is mixed with $\frac{1}{12}$th of its weight of oxide of bismuth, together with a small quantity of borax and gum water. The mixture is applied to the articles with a camel's hair pencil, and after passing through the fire the gold is of a dingy colour, but the lustre is brought out by burnishing with agate and bloodstone, and afterwards cleaning with vinegar or white-lead.

GILEAD (גִּלְעָד, *i.e.*, "hard" or "rugged") is sometimes used, both in earlier and in later writers, to denote the whole of the territory occupied by the Israelites eastward of Jordan, extending from the Arnon to the southern base of Hermon (Deut. xxxiv. 1; Judg. xx. 1; Jos., *Ant.* xii. 8. 3, 4). More precisely, however, it was the usual name of that mountainous district which is bounded on the N. by the Hieromax (Yarmuk), on the E. by the Jordan, on the S. by the Arnon, and on the W. by a line which may be said to

follow the meridian of Ammân (Philadelphia or Rabbath-Ammon). It thus lay wholly within 31° 25′ and 32° 42′ N. lat., and 35° 34′ and 36° E. long. Excluding the narrow strip of low-lying plain along the Jordan, it has an average elevation of 2500 feet above the Mediterranean; but, as seen from the west, the relative height is very much increased by the depression of the Jordan valley. The range from the same point of view presents a singularly uniform outline, having the appearance of an unbroken wall; in reality, however, it is traversed by a number of deep ravines (wadys), of which the most important are the Yâbis, the Ajlûn, the Râjib, the Zerka (Jabbok), the Hesban, and the Zerka Maîn The great mass of the Gilead range is formed of Jura limestone, but there are also occasional veins of sandstone. The eastern slopes are comparatively bare of trees; but the western are well supplied with oak, terebinth, and pine. The pastures are everywhere luxuriant, and the wooded heights and winding glens, in which the tangled shrubbery is here and there broken up by open glades and flat meadows of green turf, exhibit a beauty of vegetation such as is hardly to be seen in any other district of Palestine.

The first mention of "Mount Gilead" in Scripture occurs in Gen. xxxi., where it is said that the place where Jacob's covenant with his father-in-law was ratified was thenceforward called "the hill of witness" (גַּלְעֵד). The locality contemplated by the sacred writer was doubtless somewhere on the ridge of what is now known as Jebel Ajlûn, and probably not far from Mahneh (Mahanaim), near the head of the wady Yâbis.[1] Gilead next comes under notice in connexion with the partition of the promised land among the twelve tribes of Israel. At the period of the conquest the portion of Gilead northward of the Jabbok (Zerka) belonged to the dominions of Og, king of Bashan, while the southern half was ruled by Sihon, king of the Amorites, having been at an earlier date wrested from Moab (Numb. xxi. 24; Deut. iii. 12–16). These two sections were allotted respectively to Manasseh and to Reuben and Gad, both districts being peculiarly suited to the pastoral and nomadic character of these tribes. A somewhat wild Bedouin disposition, fostered by their surroundings, was retained by the Israelite inhabitants of Gilead to a late period of their history, and seems to be to some extent discernible in what we read alike of Jephthah, of David's Gadites, and of the prophet Elijah.

After the close of the Old Testament history the word Gilead seldom occurs. It seems to have soon passed out of use as a precise geographical designation; for though occasionally mentioned by Apocryphal writers, by Josephus, and by Eusebius, the allusions are all vague, and show that those who made them had no definite knowledge of Gilead proper. In Josephus and the New Testament the name Peræa or πέραν τοῦ Ἰορδάνου is most frequently used; and the country is sometimes spoken of by Josephus as divided into small provinces called after the capitals in which Greek colonists had established themselves during the reign of the Seleucidæ. At present Gilead south of the Jabbok alone is known by the name of Jebel Jilad (Mount Gilead), the northern portion between the Jabbok and the Yarmuk being called Jebel Ajlûn. Jebel Jilad includes Jebel Osha, and has for its capital the town of Es-Salt. The cities of Gilead expressly mentioned in Scripture are Ramoth, Jabesh, and Jazer. The first of these has been satisfactorily identified with Es-Salt, and apparently ought not to be regarded as distinct from Mizpeh (Judg. xi. 11, 34), called also Mizpeh-Gilead (Judg. xi. 29), or Ramoth Mizpeh (Josh. xiii. 26).

[1] See Beke, "Notes on an Excursion to Harran," &c., in vol. xxxii. of the *Journal of the Royal Geographical Society* (1862). "It was not the river Jordan, but the ridge of Mount Gilead, which formed the natural boundary of the possessions of the children of Israel."

GILES, ST (ÆGIDIUS, EGIDIO, GIL, or GILLES), according to the *Breviarium Romanum* (1st September) was an Athenian of royal descent, and from his earliest years distinguished for piety and charity. On the death of his parents he, while still young, distributed amongst the poor his entire patrimony, including his very tunic, which garment effected a miraculous cure upon the poor sick man to whom it had been given. Shrinking from the publicity involved in this and many other (apparently involuntary) miracles, he betook himself to Provence, where, after a residence of two years with St Cæsarius at Arles, he withdrew into the solitude of the neighbouring desert, living upon herbs and the milk of a hind which came to his cell at stated hours. Here he was discovered after some time by the king of France, who on a hunting expedition had tracked the hind to the hermit's cave. With the reluctant consent of Ægidius, a monastery was now built on the spot, he being appointed its first abbot. The functions of this office he discharged with prudence and piety until his death, which occurred some years afterwards.

Some uncertainty attaches to the date, as well as to several other circumstances stated in this narrative. It is known that a certain Ægidius, whose name at least (Αἰγίδιος, from αἴξ or αἰγίς) is suggestive of a Greek origin, held an abbacy in Provence in the 6th century, and, at the instance of Bishop Cæsarius, undertook, in 514, a mission to Pope Symmachus on a question relating to certain rivalries between the sees of Arles and Vienne (Labbe, *Conc.*, v. 439–40, ed. 1728); but the modern hagiologists, following the earliest *Acta*, which assign the legend to the period of a Catholic Visigothic king "Flavius" (Wamba or Ervigius), incline to distinguish the saint from the earlier abbot of the same name, and to fix the date of the former about the end of the 7th century. Of the existence of an abbey under the advocacy of St Giles towards the end of the 9th century there can be no question (Ménard, *Hist. de Nismes*); while Benjamin of Tudela makes special mention of the crowds of foreigners from all countries who in his time (1160) frequented that shrine, which is situated on the Petit-Rhône, about 12 miles westward of Arles. In the 11th and following centuries the cultus of the saint, who came to be regarded as the special patron of lepers, beggars, and cripples, spread very extensively over Europe, especially in England, Scotland, France, Germany, and Poland. The church of St Giles, Cripplegate, London, was built about 1090, while the hospital for lepers at St Giles-in-the-Fields was founded by Queen Matilda in 1117. In England alone there are 146 churches dedicated to this saint; and they occur in every county except in those of Westmoreland and Cumberland (Parker, *Calendar of the Anglican Church*). In Edinburgh the church of St Giles (*c.* 1359) could boast the possession of an arm-bone of its patron. Representations of St Giles are very frequently met with in early French and German art, but are much less common in Italy and Spain (Jameson, *Sacred and Legendary Art*, pp. 768–770).

GILFILLAN, GEORGE (1813–1878), a clergyman of the United Presbyterian Church of Scotland, and a well-known popular writer, was born 30th January 1813 at Comrie, Perthshire, where his father, the Rev. Samuel Gilfillan, also a man of some literary activity, was for many years minister of a Secession congregation. At Glasgow University and the theological hall, as at Comrie school, he took small help from formal lessons, and cared little for a high place in his classes or for proficiency in his prescribed studies, but applied himself to English literature, with a passion for reading, and a memory which held fast and arranged the contents of all the congenial books he met with. In March 1836 he was ordained pastor of a Secession congregation in Dundee. His first effort beyond the pulpit was in 1839, when he issued