true self-love, duty to self, necessarily takes. It is the spirit of discipline, or rather the spirit of less consuming itself—body, soul, and spirit—to God.

The function of temperance consists in restraining and moderating the desires whereby we yearn for those things which are apt to turn us away from God's laws. Hence the virtue of temperance consists in the moderate and regulated use of those pleasures of sense, especially of touch and taste, which are most apt to draw us away from God and to obviate the lofty discipline of the rational faculty in man. Temperance implies the control of appetite at those points where its demand is most important and difficult to resist. While "moderation" (modestia) means self-control in matters of less difficulty, "temperance" is concerned with the instincts and passions which in average human nature are the strongest and the least easy to restrain.

The following points seem to be worthy of special note.

1. The aim of the 'temperate' man is positive, not negative. He aims not merely at the subjugation of his lower nature, but at the cultivation of his higher spiritual nature. Temperance is the virtue of the man of high ideals who strives to win a "sovereign self-mastery." It implies "no monotony of restraint, but an ordered use of every gift." The temperate man faces life and uses its gifts and blessings in the temper of an athlete training for a contest (1 Co. 9:7), or of a soldier engaged in a campaign (2 Th. 2:15). He exercises self-control "not only in cutting off superfluities but in allowing himself necessities," watchful against any form of self-indulgence which may bring him under the power of the world or his lower nature (1 Co. 9:19). He is not hindered or overpowered by circumstances, but controls them; he makes them subservient to his spiritual progress; he passes through them upwards and onwards to God.

2. Temperance holds a very prominent place in the earliest Christian teaching (cf. Acts 1:13). In the Acts of the Church the substance of St. Paul's teaching is expressed as an exhortation to every Epitaphios and as a deputation. In the early Christian usage of the word Epitaphios was probably identical with sexual purgation, and was gradually extended to include any form of world-renunciation and mortification of the body. The words Epitaphios, Epitaphios occur frequently in Hermas, but already the tendency is to confuse these with the Epitaphios of St. Paul, and to bring the true and firm stability and self-control to God.

3. Temperance is a virtue in the sense of which is an actual Epitaphios. According to Hermas, Epitaphios is in fact an apostolic and inclusive virtue. It is closely connected with faith in the Epitaphios. It has a saving virtue. The 'first commandment' is the Epitaphia of the Epitaphios as is the Epitaphios as is the Epitaphia. Self-control is a fundamental duty because it is directly involved in that conflict between flesh and spirit which is the condition of our mortality.

4. Temperance or self-control forms part of 'the fruit of the Spirit' (Gal. 5:22). Walk in the spirit and ye shall not fulfill the lust of the flesh. As a gift or endowment of the Spirit it was supremely manifested in our Lord.

5. Where, John Brown, "is the temperature to be found if not in the life of Christ? Those alone are temperate whose life is an imitation of His life, whose life is the mirror of His nature." It is of self-control that Augustine is speaking when he explains, "Oh, joy, how just, how good it is! The presence of the Spirit in man gives him the true freedom which consists not in following the impulses of the lower nature, but in fulfilling the will of God. Accordingly in Eph. 5:20 St. Paul seems to imply that the one infallible safeguard of temperance is the realization of the presence and action of the Holy Spirit in the soul.

6. The sin of intemperance is wrongly limited to one particular form of excess. It may include the worst excess in work, in recreation, in intellectual speculation, in the pursuit of wealth or power, in the use of the faculty of speech. On this last point much stress is laid by some Christian moralists. The fact is that the habit of loose, unrestrained speech paves the way for grave lapses from truth, purity, or good faith. It defies the man (Mt. 10:26). It hinders or weakens that power of controlling the whole body (1 Co. 6:18) which is essential to Christian perfection. St. James implies that the "sovereign sway of the Christian conscience" must be exercised even in what seems a small sphere, and thence gradually extended to the whole field of human nature till man becomes "Deo solo dominius liberrimus.""
TEMPLES

from time to time. 1 Where a god has his image in such a place, those of other deities may also stand there or in subsidiary chambers connected with it, in the popular sense of the word, Temple; while it is connected with worship, it is not usually a place within which the people worship. The priests alone enter it; the laity may worship only within the precincts. If there are temples, the sanctuaries vary from the simplest and smallest buildings, as they mostly were at first, to the most elaborate and vast structures.

In studying the origin of temples, no single source for all can be found, as this differs in different regions. Nomads could have no temples, though they might have had sacred places, or sacred tents carried in their wanderings. With the advent of a more fixed mode of life and permanent dwellings, a similar dwelling for the deity became necessary, as is seen in the Salm. A variety of primitive temples is known, and it could have been only in the course of a long period of time that the more elaborate buildings came into existence, while, generally speaking, the intermediate stages are not always discoverable.

1. Origin of temples.—(a) Sacred places.

Among savages, and probably also among most groups of primitive men, most of the rites of worship are carried on in the open air, sometimes because no images of divinities exist, or, where they do, they are not always enclosed within walls, and sometimes because spirits are regarded as connected with natural objects. Sacrifices are simply laid on sacred stones, or cast into the water, or buried within the earth, or hung upon trees. Worship takes place in the open air among many of the lowest tribes (Yaudas, Australian, Musulam, and other Dravidian tribes, Melanesians, Sakal, and Jakun), as well as among tribes at a higher level (among the American Indians, Luoos, Buriats, etc.). This is often the result of a nomadic life, yet even the same may be carried with images on them or have a tent for these or other sacred things. 2 Such open places for worship tend to become sacred, and to be preserved favorable for cult purposes, and these images are up.

Examples of this are found among the Sakal, Jakun, Mopas, Fjort, and Indians of California. 3 This is obviously necessary where a sacred tree or stone stands in such a place. Sometimes sacred places are associated with the traditional appearance of spirits, gods, ancestors, and must therefore exist for all time. The more fact that a religious gathering takes place in a certain place once is enough to give it sanctity, and the gathering becomes recurrent there. Such sacred places will usually be marked by images or symbols, or by boundary stones forming an enclosure. 4 Single groves, often with a structure over them, and places of sepulture also become places of cult.

The same preference for open-air worship in a recognized sacred place is found among the Semites in the times of the Lord. In these times, the Alar of the Most High was the site for the Act of worship, which marked the place of sacrifice at the altar of the Most High. The place of the altar of the Most High was also found in the primitive cults of the Indus-Europeans, as a result of the constant practice of the days, and distinction from the days of sacrifice. The sacred stone, the sacred tree or grove, the sacred spring, were places of cult and sanctity.

(b) Sacred buildings.

Towers of Babel, erected at Babel in the time of Zoroaster and the Persian Temple. 5

...
graves of chiefs in prehistoric Egypt, where offerings were made. They gave place to smaller, and often, in the form of stone structures of stone. Of the latter the mound was a chamber for the storage of the deceased and a tablet for offerings. Pictorial designs were part of the tomb structure, but, where pyramids were built, the chamber or temple was erected outside the pyramid, and in its gifts and offerings were made. Sometimes they developed into a temple, which, like the smaller pyramid, had shrines attached to them for their occupants.

Examples of ‘high places’ among other races are found among the Aztecs and Incas, while they existed also in primitive Greek religion, and indeed wherever a cult was carried on in hilltops.

(6) Shrines of graces. The grave as a sacred place may be another point of departure for the temple, when it is associated with a structure, though it be no more than an enclosing wooden fence with shrubs, as among the Tami of New Guinea, where a cult is carried on. Sometimes an altar is placed over a grave, as with the Mayans and possibly the Niasans, and by the Chinese for the half-yearly sacrifices to the spirits of the dead. Sometimes a series of memorial stones is erected, not always, however, over a grave, like the menhirs and dolmen-like structures of the Kirdar, the stone circles with a rectangular niche in their circumference found in Algeria, the rectangular, elliptical, or circular groups of stones in Syria, and the stone circles in Britain, varying in size and elaboration up to that at Stonehenge.

These circles, long regarded without evidence as ‘Dolmenic temples,’ were probably connected with a cult of the dead in pre-Christian times, and as were a kind of temple, like the Fijian memoriai presently to be referred to. Some have regarded such a circle as that of Stonehenge as a temple dedicated to the sun or moon by the Celts.

Akin to these are the sacred stone enclosures, or groups of the Fiji islands, now existing only as ruins. These formerly presented the form of a rough parallelogram or oval bounded by a row of stones, divided into three compartments by cross walls called respectively the altar, great, and mean courts, with stones placed on the altar enclosing the sacred bone. These stones were called the Great Men, and the long line of stones, the Great Bone (sacred bone). A full-sized but obviously of symbolic value, on this last mound, a statue of stone was placed, and the whole structure was called the altar of the dead. The stones and the temple were sacred, and the house of the spirits of the dead. They were also used in the elaborate initiation ceremonies, the objects of which was the introduction of the candidate to the ancestral spirits.

In Fiji, large chambered tombs exist, as they do in many parts of the world, they have been used for worship of the dead, either at the time of the burial or at stated intervals thereafter. To this extent, therefore, they form temples, and sometimes they contain a conventional image of the dead like the human figures roughly sculptured on the walls of rock-hewn tombs in France. The structure of a temple over graves may be no more than large huts, of logs and thatch, like those built over the graves of kings and chiefs among the Haryoro and Ipanana, but these are regarded as temples, with priests and attendants, where the spirits of the dead are consulted.

(c) Graves and temples. Graves occasionally served as sacred places of a cult, and by their shape and form space may have suggested the structural temple.

The cemeteries of Pre-Dynastic times, which contained elaborate paintings of animals or even human figures, have been regarded as the scene of religious or magical rites, but of this there is no direct evidence. Where cave-dwellers used part of the cave as a shrine for an image or fetish, it might easily through conservatism still be regarded as the dwelling of a god, when men no longer used it for a dwelling. It might become a temple or be associated with a temple built above it.

Caves used for burial purposes would also also acquire a sacred character and be used for commemorative rites. Some of these are the so-called ‘high places’ are associated with a cult of the dead in pre-Christian times, and as were a kind of temple, like the Fijian memoriai presently to be referred to. Some have regarded such a circle as that of Stonehenge as a temple dedicated to the sun or moon by the Celts.

Another reason for caves becoming associated with worship is the belief that man first came out of them from their subterranean home. Examples of this are found in ancient Peru and other parts of America.

Caves may also be the depositories of sacred objects or images of gods, and thus serve a purpose which temples as such are not.

The Assurnasirpal temple is a rock-cut temple and sacred stone-hewn containing shrines and their bedouin or bedouin sponsors. They are visited ceremonially and are highly sacred. The Vedanta Society of New York has a temple in New York, but it has been used for the performance of Hindu sacrifices, especially by women. The proposed use in the rock in which to place the image of a god, or power-stick, in honour of their deities, and the Orissa and Haryana deities are represented in sacred caves.

The most significant are the sacred images representing the god in miniature in the hillock temple. These are often found in...
and others for his pleasure. Similar temples for divinities and for the royal household existed among the Incas, Mayas, etc., and with these and the Iglesia the Creator God had no temple.

(d) In Melanesian temples are not common, but in the Admiralty Islands wooden, thatched huts of a hexagonal shape with carved door posts representing male and female figures, served as temples. The doors were closed by a handrail. Skulls of pigs and turtles are attached to the rafters as well as balls of human hair.

A mystery was always made about the principal temple, which contained images, and was sometimes open, sometimes closed. In Fiji, the village had one or more temples (hure), built on a mound faced with stone rubble work. The roof was high pitched, with projecting ridge poles, and the height of the structure was twice its breadth. Each hure had two doors and a fire place, and contained images, jars, boxes, mats, etc. From the roof hung a long piece of black bark cloth reaching to the floor at one of the corner posts, and marking the holy place which some felt the priest approached to be inspired by the god, who descended by this cloth. The doors were sometimes locked in the hure, but the building was only used for worship on special occasions and often burned in the interval. It served also as a council house and chief's club house. Barres were also erected in memory of the dead, and had an altar for offerings. In the district of Tambo, New Guinea, paradise, or temples, built of wood and standing on piles, are found. They consist of two stories and have high gables, and are approached by ladders with hand rails carved in the form of crocodiles and ape-like figures. Nothing but drums and flutes is found in the paradise, and these, played by men, signify the presence of the spirits, for whose worship the temples exist. A certain degree of mystery attaches to the paradise; no woman should enter them or enter in their vicinity.

(c) In certain parts of Polynesia-Society and Cook's islands—the temples, or meara, were enclosures open to the sky and they were of three classes:

The national temple, called ino-tehe-tehe, was perhaps because of their wide spread sacredness, were deposition of the most important temples. Its walls were goods were held. Much of them was composed of several makauas, large, round, and sacred to the priest but for the ordinary divinities, and these were also a temple, and as the back a pyramidal structure of stone, with the image of the god and the image of the priest. At the front of the structure was a step 230 long, 19 broad, and 3.1 high. Steps led to the statue, and the statues were of wood, some 300 by 450. Within the enclosure were the priests' houses, and trees grew both within and around it, forming a dark grove. Offerings were placed there in the months. Men abided in the Paradise, and were not supposed to enter the sacred enclosure. Local mortals were not supposed to enter the temple itself, and a different dress is worn. The domestic meara were for the family gods. In both of these, as well as to the royal gods the dead were deposited, and were under the guardianship of the gods. In other districts—such as the Tuamotu and the Lagoon the sacred thatched huts. The gods, or, again, the village house where the chief and his family served as a temple. These huts were groves as well as temples were used as places of sacrifice.

(d) Among the coast Veddas temple structures exist. One is 12 ft. by 10, roofed, and facing eastwards, with the roof carried forward beyond the front wall and door. Outside this structure are a long pole, a well, and a tree with a platform, and just outside the door stands an altar. The interior is decorated with clothes and branches on the occasion of a ceremonial dance and ceremonial garments are kept within it. Some of the village Veddas have temples of bark or of mud resembling their own huts. In Kwee the thànhant dance, and symbols of the spirits are kept.

(e) With the Todas, worshipers of the sacred buffalo, the dairy forms the temple or sacred place, with the ceremonial vessels and other things, which are preserved there; and precautions are taken to prevent their contamination by the touch or look of unauthorized persons. Relics of heroes are also stored there. These temples have usually two rooms, and are of the same form as the native huts.

(f) As an example of various stages in the evolution of temples from simple to highly elaborate, over a large area, we may cite those known in N. and S. America. Most of the lower tribes, and some of the more advanced (Huacos, Tiquis), had no temple. But usually the sacred spots or shrines where ceremonies were performed, sacrificial offerings, and images set up.

Among the Hopi such places were called paloos, prayer house, and often had nothing to mark them but prayer sticks—"sticks with feathers attached. Others were denoted by circles of stones—e.g., the sun circle with an opening to the direction of sunrise at the summer solstice—by a single stone, or by some natural mark on a rock. In these correspond the sites on which are erected towers or huts for the public performances of mystery societies in other tribes, often containing in addition altar and sacred objects. More elaborate shrines also exist among the Hopis and will be described later. In the olden times there was a sacred temple, or an image of the Oriente Sun, kept so that women could never see it. With other tribes the images of a god are kept and are kept in a special shed or hut, which is in such a place where both can be consulted. It is called a 'spirit house' and is tabu. Here also may be mentioned the special 'mishkino' of many tribes, erected for the performances of the dances, corresponding to that found among the Uni Ahlante tribes of N. America.

With other tribes—e.g., the Osage—special sacred structures existed of three sacred trees or 'trees of the holy spirit,' erected in the center of a sacred circle, and entered from the center. The 'shrine of the sacred circle,' the sacred buffalo-shrine, and the sacred bag. The household shrine, as a statue of the family, or ancestor, and generally found—e.g., among the Sioux, with whom each lodge has an altar, a sacred gable in the ground, in which sacred gems is buried. With the Apache, Huns, and other, sacred caves took the place of temples, where religious rites were performed, or were used as sepulchres for prayer. In Florida the Apalacheans had a cave temple on St. Mark's mountain, and the Apalachean caves are sacred places. Religious images also stood at the entrance, which faced eastward, so that the sacred garden would be in a position similar to that of the sacred temple of the Wyandots, which had been used to celebrate rites in the following of a cultus-bear Wigwam, but was later turned into a structure with galleries, halls, and apartments. It is the private door to perform sacrifices and ceremonies held from the vulgar eye. Among the Chibchas the temple, each of which such was dedicated to a god, were often built near city walls, containing small shrines on which gods were set. The gods were served with grain, and made many on the walls. Those of greater importance had the distinction of being sheltered on the body of a sacrificed slave. Small shrines also existed.


See H. E. B. 1908.
See § 4 above.
J. W. Fewkes, in H. A. A. 6, 46.
O. A.墩, in H. A. A. 6, 46.
B. B. De Sourcy, in H. A. A. 6, 46.
L. E. S. H. B. E. B. 1890, p. 275.
H. F. B. H. 1, 46.
Muller, p. 46; H. A. A. 6, 46.
Muller, p. 46.
H. A. A. 6, 46; for other cave temples see Muller, p. 46.
rule, the temple was strictly a lofty altar with a chapel for the image. Under the laws the chapel increased in size, enriching the altar, and was made elaborate by the addition of other buildings. Certain remains of temples in Peru, however, show a greater architectural beauty than those described by early Spanish travellers.

The Mexican temples, toculoc, 'abode of the gods' may be described as gigantic altars on which stood chapels for the images. There were many temples in each city, varying much in dignity. The larger temples had a great flat court capable of holding crowds of people. Within this space stood great columns, sculptured, painted, and chapels for lesser gods. These from an it a platform raised the temple to the height of the temple. This was the object of great reverence. Such sun-temple existed on a scale equal in Florida, Mexico, and Virginia, and were no more than large mounds with brick muid walls and a dome-shaped roof with a figure of eagle. Images were set in these, and women were excluded from them.

The priestly class formed a sort of clergy, from the high priest to the mere slave of the temple. The high priest was the most powerful man in the community, and the people looked to him for guidance and instruction. He was the chief priest of the temple, and his duties were to attend to the sacrifices and offerings made to the gods. He was also responsible for the education of the young boys, and for the general welfare of the community.

The temple was a place of worship and a center of religious life. It was the place where the people went to pray and offer sacrifices to the gods. The high priest was the chief priest of the temple, and his duties were to attend to the sacrifices and offerings made to the gods. He was also responsible for the education of the young boys, and for the general welfare of the community.

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resembling African native temples. The but was sometimes square, sometimes domed, and stood on a platform of earth to save it from inundation. Within it was the image of the god, and the only opening for light was the doorway or portico, with a mast at each side. In front was a court fenced with a palisade.

The best known of a stone building, but when additional rooms were built round the central 'house of the god,' and when the whole structure of the temple, with its monumental pediment-palace approach, pillars, courts for the worshippers, pilared halls for the processions of priests, etc., was elaborated, the dark central chamber of the god, accessible to the higher priesthood only, remained as a constant factor, and continued the divine image or the sacred animal. The door was usually made without the salient end, and so densely placed in the morning, before the day's ceremonies began. Thus what had once been the temple itself was now the inner sanctuary of a wide-spreading temple, with all the multiformations and chambers for purposes connected with the cult. The height of the Egyptian temple diminished from front to back. 3

(6) The great temples of Babylon had probably originated in a structure of simple kind, oblong in shape, with a recess for an image. Excavations show that the great temples stood in a court with a vestibule, flanked by chambers.

The temple building consisted of a long outer hall, opening into a smaller one with the holy place, or porches, where stood the images of the divinity and an altar. The holy place was open to the priest alone, or to a worshipper accompanied by a priest for sacred religious purposes. An altar stood in the court and perhaps in the outer hall also. In the course of time temples, on the plan of religious buildings round the larger city, were erected. The temple was a storied temple or pyramid, consisting of a series of diminishing and superimposed zones. These may have represented the nakedness of the gods, or the sequence of the world. Where it consisted of seven stories, these represented the planetary zones, or the seven seats of the gods. Each story was approached by a level pathway or a flight of steps, leading directly to the face or diagonally across it, until the top, which formed a broad platform, was reached. In the forest stood a chamber for the god, containing a couch and throne, and perhaps images. As with the Mexican temple, the temple windows were on the outer face. The ceiling could be plainly seen below, and, while the Egyptian temple in its greatest extent was spread over a large area the Babylonians, as far as the stopped was concerned, almost reaching a lofty height and represented in sculpture the structure of the universe. It seems to have been regarded also as the grave of the god, a place for the burial of a god, a place for the ancestors of the gods, sometimes buried near it.

Both Egyptian and Babylonian temples were endowed with lands which yielded large revenues. Hence, outside their religious purpose, they had great influence in the economic life of the nation. In the Babylonian temple area also, as the priests were administrators of the law, there were courts of justice, chambers where national archives were stored, and even banks.

(7) The Greek temple was preceded by the teiresias, the open sacred place with its 'cella' of the deity, altar, and altar area. In the Egyptian religion the temple served as a temple where the Mother-goddess was worshipped, as in the double case (upper and lower) of Dacts in Crete, where a rich store of cult objects has been found in recent years. 4 Palaces had their domestic chapel or shrine, plain and of small size, with a temple at one end and images and sacred objects. The ruler was a priest-king, and in one instance, that of the king of Roman, the Place of the Double Axe (Mgope), the whole building has the character of a temple. 5 Free-standing shrines or temples also existed, like that discovered at Gomuia, a small enclosure 12 ft. square, on the heart of the town, in which were found many images and cult objects. With the perfecting of the divine image, a house to shelter it became necessary, and the earliest type was no more than a rectangular abiding cella, or ceuta. To this was soon added an additional chamber, with upon front and a couple of columns supporting an architrave, the corners of which rested on flattened columns attached to the ends of the side walls. These columns were at first of wood; the earliest stone columns date from the 9th cent. B.C. Throughout the whole period of Greek religion the rectangular cellae remained as the central part of all Greek temples, though it was sometimes prolonged back and front with additional chambers, or surrounded by single or double rows of columns, while those were sometimes also introduced within the cellae. Vitruvius, instead, describes temples according to the arrangement of the columns in front of the cela. 6 The temples of the gods faced eastwards, and opposite the entrance stood the image of the god. The cellae also contained an altar or altars, votive offerings, and treasures, the last being also stored in the chambers behind the cella. The temples were never large; they were merely houses for the image, and hence were often kept closed. They were decorated with sculpture and painting both within and without. The temple stood within a pylon, where the great altar was placed, and where the worship was carried on. 7

(6) The Roman temple, as already shown, was originally rectangular, open marked off by the augur, in which a tent was pitched, or augural purposes, like the 'medicine-house' of the aburans. Strictly speaking, the house of a god was the cela, but the word templeus was never applied to such a temple, but only to the augural, and usually of larger and more complicated structure than the cela. In the earliest times divine dwellings were unknown. The Grove, the cave, the hearth, were the earlier sacred places, or the sanctuary, a small altar dedicated to a god, enclosed by a fence or wall, but without an altar and possibly an image. The Romans, in erecting houses for the gods, went further, and the Etruscans and the Greeks. The Etruscan temple was of wood, oblong, with one or more chambers and an open portico. The Roman temple had also a central cela, but of much greater breadth than the cela, and was probably a result of Etruscan influence. The structure of temples, whether simple or elaborate, was generally determined by Greek architecture, though there were differences in detail—e.g., the absence of columns at the back. Circular temples were also built; these became common in Greece from the 4th cent. B.C., though it is not impossible that the form may be copied from the early Italian house.

A building a temple, a space of ground was marked off by the augur, and consecrated by the pontifex. When the temple was finished, it was consecrated to the gods. In some instances, however, a building might be consecrated to a god without the priests, or by the pontifex alone. In Italy, the temple was square, or sides square, like the temple of Venus. 8 In front of the temple stood the altar, and within the temple the images stood in niches or niches, or on the altar. In the temple itself were the sacred objects, and the temple was set apart for the temple. In the temple in the temple were stored votive offerings, gifts, treasures of all kinds, as well as the temple images. 9

(6) During the Vedic period in India, as has been seen, there were no temples. No trace of temples in the pre-Buddhist period is known, but, if any existed, they must have been of wood, as they still are in Burma, the use of stone in}

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2. The House of Civilization, by E. L. McClure, London, 1881, p. 120.
5. Herodot. 5. 97. Herodot. 1. 171.
7. E. L. 199.
8. In the temple in the temple were stored votive offerings, gifts, treasures of all kinds, as well as the temple images.
9. During the Vedic period in India, as has been seen, there were no temples.
of the temple proper, or vimana, 'the vehicle of the gods'—a square building with gabled pyramidal roof which may have one or several storeys, like the scribed charis of Buddhism. In this is the square cell containing the chief image of the god, and lit only from the doorways. Between the wall of the inner cell and the outer wall is the procession path, or pradakshina. Pillared porches or halls called mandapas (M. mandapam) precede the entrance, and are usually larger than the vimana. Vimanas and mandapas stand in a walled enclosure with gate pyramids, the three standing on the ground to the Egyptian pylons and often very imposing. Within the enclosure stand a pillared hall, private dwellings, tanks, and other structures. These temples are devoted to the Vaiṣṇava and Śaiva cults, and are not otherwise distinguishable apart from the sculptures and images. The earliest examples of the vimana show its derivation from the Buddhist spālal chaitya hall. The space for the relic-shrine then becomes a cell for an image and is entered by a door. In another early example the circular space has been given place to a cell with altar and image, surrounded by a tower, and the hall in front, distinct from the cell, is pillared. Cellular pillared halls or mandapas are reproduced in all Jain and Hindu temples of later date, together with the storied tower. The enormous size and elaborate architectural and sculptural design of these buildings make them still more marvelous of the cathedrals of Europe. Some, besides the original enclosure with its gate-pyramids, have a second or even third exterior enclosure containing more porches, halls, etc. The vimana in itself corresponds to the ordinary Vaiṣṇava village temple, and in some examples has either been such a temple or is little more imposing than one of these. Sometimes it is seen that each investing square of walls . . . shall conduct the worshipper by regular gradations to a central holy of holies.

While the temples of this kind are of comparatively late date, others of earlier date, but presenting the same general form, have both fallen and are stored out of the solid rock and excavated internally, so that they are modern temples. The cell is a small temple, and the sanctum are characterized a pyramidal cell, surrounded by a polygonal base in which is the central sanctuary, often quite small. The interior plan is square, and in the Orissa examples there are no pilasters, or these are found only in modern additions. In front is a square porch with pyramidal roof, and sometimes in front of this again additional porches. The enclosing wall is always insignificant, if it is present at all, and has no popumara. Other shrines are always subordinate to the cell, the temple is a large temple, and the porch. Even the more elaborate temples preserve a few of these essential features—e.g., the Kandaraya Mahadeva, or temple of Siva, at Khajuraho.

In all Hindustani temples the inner cell or shrine with its image is the temple of the god, and all the other parts are grouped, and to which, however identical, they are all subordinate. The cell is called, of small dimensions, unornamented, and


2. See Art. Khajuraho.

3. Ferguson, Hist. of Indian and Eastern Architecture, i. 271.

4. JU. P. 714.
and admits of being entered by any but the priests. The exterior building surrounding the cell is of the most elaborate workmanship, often of a kind which offers little clue to the method of producing it. In some instances enormous numbers of temples exist, ancient and modern, and at Benares, the sacred city, there are 1500, though none are older than the 16th century.

(7) In Nepal the stupas do not contain relics. Some are of flattened hemispherical shape with a square capital, "umbrella," and lofty finial or spire, like those in Tibet and China, and stand on a plinth or on which are built altars of the five Dhyana-Buddhas. Others are lower and flatter; and others again stand on a structure with exceptional roofs. Buddhist in Nepal is mingled with Saktism, and the characteristic temple in a square structure of several decreasing stories divided by sloping roofs. Some are mounted on a pyramidal stepped platform. These buildings are of wood and stone.

(8) In Burma the stupa (tambul) is bell-shaped and stands on a platform of slabs, and is crowned with a conical finial. The temples are of square form with projecting porches. In the thickness of the walls are narrow corridors with niches in which are images. A series of stories arranged pyramidal and crowned with a smaller steeple forms the roof. Ancient Buddhist temples in Siam have a rectangular outer enclosing wall, within which is the "hut," also rectangular, with a porch. The interior is divided by pillars into a nave and single or double side aisles. Within are the high altar and image of Buddha. Behind the "hut" stands a "chapel," or "hut." Dharana, or "halas," and "chamara" are buildings similar to the "hut," but smaller, where the lecturers read or hear sermons. The "hut" is accessible only to the priests. The "chapel" is a rectangular building enshrining a large image of Buddha. One enclosure sometimes contains several of these structures, erected from times long before the advent of Buddhism.

(9) The earliest Chinese religion had no temples, and apparently the general use of these in due to Buddhism. With few exceptions the temples of the Chinese, Japanese, Confucianists, Buddhists, and Taoists, are mainly of one type, though they differ in size. The religion to which each is dedicated can be discovered only by their interior decorations and the images which they enshrine.

(10) The Royal tombs are entered by a stair with an ornamental gateway. The temple has a series of porches or halls, opening from one into another. Two of these are connected to the main structure with a stair and images of the three Buddhas, during the time of the Han, and 1273 for the Yuan. Before the entrance is the table for offerings, with lamp and flower vase. Beyond this another hall contains a chapel, and a third one contains the image of Kwan-Yin. Within the enclosure are the various buildings for private, public, domestic, funeral, and religious ceremonies. In the courtyards are large trees, with projecting roofs, and more elaborately decorated than temples. Orchid and bamboo are the most common plants, the central "Hall of Great Perfection" containing the tablet of Confucius, his disciples, and the three gods. Tables for offerings stand before them. Temple courts contain the images of the Three precious gods, in imitation of the three images of Buddhist temples.

(11) In Egypt, the earlier worship was in a consecrated enclosure open to the sky. Tradition assigns the first temple to a period near the beginning of the Chaldean era. Shihit temples are not large and conform in structure to the architecture of an age when tools were few and primitive. The quality of the wood used in the structure is of more importance than ornamentation and carving, whereas the carvings on Buddh-

(12) The Hebrews had different kinds of sanctuaries before the Temple was built at Jerusalem. The "saint of meeting" referred to a place set apart outside the camp in the wilderness. The Moses communicated with God, who appeared in a pillar of cloud (Ex 33, Nu 113, 12, 14). It is not described, and was obviously of a simple character. Its one guardian was Joshua, who "departed not out of the tent" (Ex 33, 9). The tent may have contained the sacred Ark, a kind of &dit; of the house of the tabernacle, and the tabernacle itself, as well as other offices and offices, as also images, relics, and more closed, etc.

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described by P. and containing the Ark, was probably never more than an ideal priestly construction projected upon the past. The Ark was later kept in a 'house' or temple at Shiloh (1 S 4:22, 38), which place may have been described by the Philistines, who carried off the Ark. On its recovery, it was kept from time to time in private houses, and possibly in a tent (2 S 6:7; cf. 11), as it was so kept later by David at Jerusalem (2 S 6:7; cf. 11). Tents were also used after the settlement in Canaan on the 'high places' (2 K 23, Ezk 16, seven high places).

What the 'house' at Shiloh was like we have no notion of knowing, but probably it was not very substantial. Shiloh's image and influence, however, were very strong and appear to have been looked up to as against that of the house of God at Jerusalem (1 S 4:22, 38). Wherever the Ark was there were places called 'a sanctuary of the Lord.' All such places were marked out in a peculiar way, containing an anointed and a table of holy bread twice a year.

Tent and high place were succeeded by the Temple built by Solomon. It stood within a great court as one of a series of buildings, including the palace, and was thus dominated by the latter, to some extent, though it was itself the chief building. It had its own 'court of the temple,' surrounded by a wall of stone and cedar.

The Temple was an among structures of stone, faced by a portico, in front of which stood two bronze pillars called Jachin and Boaz, like those in front of other Hellenic temples. The columns were made of two stones, one for the inside and one for the outside of the Temple. The altar, 30 cubits long, 20 broad, and 10 high, was made of copper, 225 cubits long and 150 broad and 100 high. The walls of the structure and as outer wall, running round the temple, and the altar itself, were 30 cubits square in width and 30 cubits high. The altar was 30 cubits long and 30 cubits broad, and 30 cubits high. At the foot of the altar was a great stone, the width of the altar, the length of the altar, and the height of the altar. This was called the 'candlestick.' The Temple was made of stone, the walls of the Temple, and the pavement of the Temple were covered with gold. The doors were 30 cubits wide, the altar 60 cubits long, 30 broad, and 30 high. The porch was 30 cubits high, 60 cubits broad, and 30 cubits deep. The temple had many chambers throughout the dominions, and it extended this for the Jews in their capital city as a matter of policy.

5. Conclusion. — A general survey of temples shows that the essential part is the cella, or chamber, for the image of the god, and that, whatever additions are made by way of increasing the splendour of the temple or its adjuncts to it, this remains constant, and is indeed its most important feature. It is the holy place, and is seldom or ever entered save by the priests. The temple at Eleusis forms an exception, for apparently there was open to the worshipper. But generally worship takes place in the temple area or within the hall preceding the cela, which is very often dark and unlit by windows. The Jewish synagogues, the Muhammadan mosques, and the Christian churches are not strictly temples, for they are not houses enclosing a divine image, but places of public prayer. Yet even in the mosque the prayer room, or 'maslaka,' showing the direction of the mihrab, towards which the worshipper prays, has a certain parallel to the cela with its image which the worshipper also faces. The great temple at Masurion also contains a cela with the sacred black stone, and the temple at Nineveh is an old but reconstructed sanctuary within the mosque. In the Christian church the sanctuary and the altar, for which there is no parallel in the temple, became, and are, the worshipper's seat. In the Christian church the sanctuary with the altar is not ordinarily open to the laity assembled in the nave, but yet they approach the altar at the Holy Communion.

Christian temples are religiously holy places, like the Pantheon at Rome, the Masjid al-Muqaddas, or the Holy of Holies, which is a kind of temple in its own right, and in which the name of God is written in the sky, and in which the worshipper prays to his God and his God's God. The temple is thus the religious place where the worshipper worships, and the temple is the religious place where the worshipper prays. In the Christian church the temple is not merely a place of worship, but is the religious place where the worshipper worships and the temple is the religious place where the worshipper prays. In the Christian church the temple is not merely a place of worship, but is the religious place where the worshipper worships and the temple is the religious place where the worshiper prays.
TEUTONIC I


TEUTONIC RELIGION. - I. INTRO- DUCTORY. - I. Position of the Teutonic peoples. - We have no detailed information (and indeed little historic evidence of any kind) relating to the Teutonic peoples before the time of Julius Caesar (50 B.C.). For the first one and a half centuries A.D., however, a comparatively large amount of evidence is obtainable. During this time the area occupied extended from the Rhine to the basin of the Vistula. From the Roman empire it was separated by the rivers Rhine and Danube and by a fortified line connecting these two rivers. On the east and south-east, the boundaries of the Teutonic area cannot be determined with any precision - the plain of Hungary was occupied largely by Sarmatian peoples but it seems probable that the Teutonic peoples extended into the basin of the river Danube, in the north they undoubtedly occupied the kingdoms of Denmark and considerable portions of the Scandinavian peninsula.

From the 3rd to the 5th century, the Teutonic peoples extended their dominions considerably to the south-east, south, and west. The Goths conquered a large portion of S. Rusia, and from about 380 to 450 the Huns had to give up to them their territory of Dacia (north of the lower Danube); moreover, about the same time the Alamanni occupied the Black Forest region. During the 4th century, bands of warriors, in ever-increasing numbers, began to enter the Roman service, and towards the close of the century a large section of the Goths was admitted into the Roman territories in the Balkan Peninsula. Between 400 and 450 all the western territories of the empire were conquered by the Teutonic peoples, of which the most important were: (1) the Franks, who occupied S. France and Spain after 412; (2) Ostrogoths, who occupied Italy, 493-526; (3) Vandals, who crossed the Rhine in 409, and in 429 passed over into Africa, which they held for over 100 years; (4) Burgundians, who crossed the Rhine slightly after the Vandals and in 443 occupied S.E. France; (5) Alamanni, who went into Alsace and Switzerland about the same time; (6) Bavarians, who occupied the Alpine regions farther east probably about the same date; (7) Franks, who conquered and occupied successively one part after another of Gaul from 435 onwards, becoming supreme by their victory over the Visigoths in 507; (8) Langobardi, who, after occupying for some time the province of Aosta and the Alpine regions to the south, passed into Italy about 586 and brought the greater part of the peninsula under their dominion; (9) English, who conquered and occupied most of the southern half of Britain from about the middle of the 5th century onwards.

Before the end of the 8th century, a new series of movements began among the Northern peoples; an activity almost entirely maritime and lasting throughout the 9th and 10th centuries; this period was commonly known as the Viking Age. While it lasted, large numbers of practical adventurers