Calvin, then Zwingli, then John Knox and others. The reply to Protestantism is represented by Cardinal Bellarmine, Petavius (less directly), Moehler.

Speculative theology was represented in the Roman Catholic Church of the 19th century by the Italian writers Λ. Rosmini,

V. Gioberti, T. Mamiani della Rovere. Roman Catholic learning has always taken a high place (the Bollandists; the Benedictines; the huge collections of Migne). Of the Church’s ample devo­tional literature St Francis of Sales and F. W. Faber are favourable specimens. A modern *Dogmatic* is by Syl. T. Hunter, S.J.

Anglican theology is little inclined to dogmatics. We have such unsystematic systems as Bishop Pearson's *Exposition* of the Apostles' Creed—a book of the golden age of great writers—or we have average 19th-century Church orthodoxy in Bishop H. Browne, *On the XXXIX. Articles.* Anglicanism prefers to philosophize institu­tions. (R. Hooker, *Laws of Ecclesiastical Polity),* or states ancient learning (R. Cudworth; the Cambridge Platonists), or else polemical learning—Bishop Bull (against Petavius’s innovating views of history), D. Waterland (against S. Clarke), S. Horsley (against J. Priestley), J. B. Lightfoot (very strong as an apologist in scholar­ship; not strong in pure thinking); the polemic becomes altogether conciliatory in those other glories of 19th-century Cambridge,

B. F. Westcott and F. J. A. Hort. Or Anglican theology deals with historical points of detail, such as fill the *Journal of Theol. Studies.* In devotional literature Anglicanism has always been rich *(e.g.* Jeremy Taylor, Archbishop R. Leighton, L. Andrewes, W. Law, J. H. Newman). Bishop Butler stands by himself in lonely greatness.

English Puritanism lives in the affections of modern readers more than the Protestant schoolmen of the Continent do—Richard Baxter, John Owen, John Howe, Thos. Goodwin, John Goodwin (an early Arminian); for learning, John Lightfoot; for genius, John Milton; for literary and devotional power, John Bunyan— always admirable except when he talks Puritan dogma. Essential Puritanism is prolonged in the 19th century by R. W. Dale *(The Atonement; Christian Doctrine).* The Scottish leader, T. Chalmers *(Lectures on Divinity),* is more important as an orator or as a man than as a thinker. The somewhat earlier lectures of **G.** Hill are dry..

Arminianism is less fully worked out by Arminius than by later Dutch divines, of whom the “ conciliatory ” Limborch is sometimes used as a Methodist text-book. The theologian of English Methodism, apart from John Wesley himself, is Richard Watson.

W. B. Pope’s *Compendium* is a somewhat more modem version.

Jonathan Edwards, a very stern Calvinist, is one of the few first-rate geniuses America has to boast in theology. C. Hodge, A A. Hodge, W. G. T. Shedd, published Calvinistic systems. Horace Bushnell had great influence.

While the production of systems of Dogmatic (and of Christian Ethics) never ceases in Germany, A. Ritschl was content to rely on his treatise upon *Justification and Reconciliation* (vol. i. History of the Doctrine; ii. Biblical material; iii. Positive construction— but much intermingled with history; good English translations of i. and iii.). His *Unterricht in der Christlichen Religion* is poor as a school-book but useful for reference. Something is to be learned regarding Ritschl himself from his very hostile *Hist, of Pietism.* The earlier *Entstehung der altkatholischen Kirche* (2nd ed. 1857) is a landmark in Apologetics and Church history. J. Kaf­tan's *Dogmatic* should be named, also the *Modern Positive Theology* of Th. Kaftan and others.

H L. Martensen’s *Dogmatics* restates substantial orthodoxy with fine literary taste. His *Christian Ethics,* though diffuse, is per­haps the finest piece of Protestant theology under that title. His friend, I. A. Domer, had a powerful mind but an inferior gift of style-

I The student of theology will do well to seek in the best histories ol doctrine more detached treatment than Dogmatic, can give.

**F.** Loots mentions W. Münscher, J. A. W. Neander, F. C. Baur,

**G.** Thomasius, F. Nitzsch, A. Hamack, as showing steady advance. Add Loots himself and R. Seeberg. Works in English by W. G. T. Shedd, G. P. Fisher, J. F. Bethune Baker. Church formularies in Winer *(Confessions of Christendom),* Schaff *(Creeds of Christendom),* F. Loots *(Symbolik).* The *Symbolik* of J A. Moehler is a very able anti-Protestant polemic.

A German reviewer has associated as English contributions to Dogmatics, A. Μ. Fairbairn’s *Christ in Modern Theology,* A. B. Brace's *Apologetics,* and the present writer's *Essay towards a New Theology.* Two American books represent modern evangelicalism—W. N. Clarke’s very successful *Outline of Theology,* and W. A. Brown's *Christian Theology in Outline.* The High Church position is given in the *Manual* of T. B. Strong, Evangelical Anglicanism in H. G. C. Moule’s *Outline.*

Encyclopaedia may be studied in J. F. Räbiger, translated with additions by J. Macpherson. J. Drummond (Unitarian) and A. Cave (Congregationalist) have written *Introductions to Theology·,* Cave’s bibliographies are not free from errors. American contri­butions in P. Schaff’s *Propaedeutic* and J. F. Hurst's *Literature of Theology; a Classified Bibliography.* Recent German work by

C. F. G. Heinrici; for older treatment see C. R. Hagenbach.

(R. Ma.)

**THEON, AELIUS,** Alexandrian sophist of uncertain date, author of a collection of preliminary exercises *(pro-gymnasmata)* for the training of orators. The work (extant, though incom­plete), which probably formed an appendix to a manual of rhetoric, shows learning and taste, and contains valuable notices on the style and speeches of the masters of Attic oratory. Theon also wrote commentaries on Xenophon, Isocrates and Demosthenes, and treatises on style. He is to be distinguished from the Stoic Theon, who lived in the time of Augustus and also wrote on rhetoric (Quintilian, *Inst. Oral.* ix. 3, 77).

THEON, of Samos, Greek painter of the age of Alexander the Great, is mentioned by Quintilian as a good artist of the second rank. If we may trust the somewhat flimsy stories told about him, his forte consisted in a lifelike, or perhaps, as Brunn *(Kilnstlergeschichte,* ii. 253) puts it, a theatrical representation of action. His figures were said to start out of the picture. He chose such congenial subjects as the madness of Orestes, and a soldier rushing to battle. Another painter, Theorus, is mentioned, whom Brunn regards as identical with Theon.

**THEOPHANES,** surnamed “ the Confessor ” (c. a.d. 758-817), Greek ascetic, chronicler and saint, belonged to a noble and wealthy family, and held several offices under Constantine V. Copronymus (741-775). He subsequently retired from the world and founded a monastery (τού Μβγάλον ’Αγρού) near Sigriane.@@1 He was a strong supporter of the worship of images, and in 815 was summoned to Constantinople by Leo the Armenian, who formally ordered him to renounce his principles. Theophanes refused, and, after twτo years’ im­prisonment, was banished to the island of Samothrace, where he died. He subsequently received the honours of canoniza­tion. At the request of his dying friend, George the Syncellus *(q.υ.),* Theophanes undertook to continue his *Chronicle,* which he carried on from the accession of Diocletian to the downfall of Michael I. Rhangabes (284-8r3). The work, although wanting in critical insight and chronological accuracy, is of great value as supplying the accounts of lost authorities. The language occupies a place midway between the stiff ecclesiastical and the vulgar Greek. In chronology, in addition to reckoning by the years of the world and the Christian era, Theophanes introduces in tabular form the regnal years of the Roman emperors, of the Persian kings and Arab caliphs, and of the five oecumenical patriarchs, a system which leads to considerable confusion. The *Chronicle* was much used by succeeding chroniclers, and in 873-875 a compilation in barbarous Latin (in vol. ii. of De Boor’s edition) was made by the papal librarian Anastasius from Nicephorus, George the Syncellus, and Theo­phanes for the use of a deacon named Johannes. The transla­tion (or rather paraphrase) of Theophanes really begins with the reign of Justin II. (565), the excerpts from the earlier portion being scanty. At that time there were very few good Greek scholars in the West, and Anastasius shows himself no exception.

There is also extant a further continuation, in six books, of the *Chronicle* down to the year 961 by a number of mostly anonymous writers (called Oí µerá *Otoφhvηv,* Scriptores post Theophanem), who undertook the work by the instructions of Constantine Por- phyrogenitus. ·

Editions of the *Chronicle:—Editio princeps,* J. Goar (1655); J. P. Migne, *Patrologia Graeca,* cvïii. ; J. Classen in Bonn *Corpus Scriptorum Hist. Byzantinae* (1839-41); and C. de Boor (1883-85), with an exhaustive treatise on the MS. and an elaborate index; see also the monograph by J. Pargoire, “ Saint Théophane le Chronographe et ses rapports avec saint Théodore studite," in *Βυζαντινά Χρονικά,* ix. (St Petersburg, 1902).

Editions of the *Continuation* in J. P. Migne, *Pair. Gr.,* cix., and by I. Bekker, Bonn *Corpus Scriptorum Hist. Byz.* (1838); on both works and Theophanes generally, see C. Krumbacher, *Geschichte der byzantinischen Litteratur* (1897); *Ein Dithyrambus auf Theo­phanes Confessor* (a panegyric on Theophanes by a certain *proto- asecretis,* or chief secretary, under Constantine Porphyrogenitus) and *Eine neue Vita des Theophanes Confessor* (anonymous), both edited by the same writer in *Sitzungsberichte der philos.-philol. und*

@@@1 Near the village of Kurshunla, on the Sea of Marmora, between the site of the ancient Cyzicus and the mouth of the Rhyndacus, ruins of the monastery may still be seen; on the whole question see J. Pargoire’s monograph, section 6 (see Bibliography).