

**Diets of Worms.**—Worms, Diets of, were meetings of the representatives of the old German Empire which met at Worms. In 1495 the emperor asked for the aid of the empire for an expedition to Italy, and agreed to allow the proclamation of a perpetual public peace in consideration of the establishment of a tax, called the common penny, upon all property, and of a poll tax. The diet also recognized the Imperial Cameral Court, which was to have supreme jurisdiction in cases between the states of the empire, and power to pronounce the ban of the empire.

In 1521 a still more famous diet met here. It had to consider: (1) Measures to stop private war; (2) the appointment of a 'government' during the emperor's (Charles V) absence in Spain; (3) the attitude to be adopted toward Luther; (4) the French war; (5) the succession to the hereditary dominions of the Hapsburg house in Germany. The Edict of Worms was issued by the diet which met in 1521. The Pope had issued a bull against Luther, who came to Worms under a safe-conduct, but refused to recant. On April 19, 1521, Charles V declared him a heretic, and in May the diet condemned him and his party. — *Nelson's Encyclopedia*, Vol. XII, art. "Worms," pp. 641, 642. *New York: Thomas Nelson & Sons, 1907.*

**Diet of Worms, LUTHER'S FAMOUS STATEMENT.**—The famous Diet of Worms was summoned to meet on Jan. 21, 1521. . . . There was a vast gathering — princes, prelates, barons, knights, representatives from all the free cities of Germany. A papal legate attended, with an array of theologians behind him, Aleander to prosecute and the divines to argue. Once more Caietano protested against the hearing of a condemned heretic. The precedent of Constance was brought up, and the opinion of that council, that in such cases safe-conducts need not be observed, was again alleged in all seriousness, as if it was nothing to be ashamed of. The Elector of Saxony said peremptorily that he would allow no violence to one of his own subjects. Faith given should not be broken a second time, even to please the Pope. Luther himself expected the worst. He was advised to fly. He refused. He would go to Worms, he said, in words that have never been forgotten, "if there were as many devils there as there were tiles upon the housetops." — *Lectures on the Council of Trent*, James Anthony Froude, pp. 45, 46. *London: Longmans, Green & Co., 1896.*

**Dositheus, A FALSE CHRIST.**— See Jerusalem.

**Douay Bible.**— See Bible; Idolatry.

**Earthquakes, WHEN THE EARTH REELS TO AND FRO.**—There is something preternaturally terrible in the earthquake, when the earth, which we think the emblem of solidity, trembles under our feet, and geological convulsions, the most destructive agents of the past, threaten us in the present. The sensation is so beyond experience, and the feeling of powerlessness so overwhelming, that, amid the crash, man looks hopelessly around, and can simply bow the head in silent, motionless despair, as if expecting every moment to be buried in the ruins: With the cries and groans of the terrified people in the houses and in the streets, are heard the dull sounds of falling buildings, and appalling subterranean rumblings, and the thoughts of all are turned, where they always are instinctively in times of unexpected, inexplicable disaster, Godward. When the earth is thus moved by invisible hands, each moment seems a year, and, as when death appears suddenly imminent, the

events of a lifetime pass in an instant before the eyes of the soul. It is a novel and a terrifying sight to behold houses reel like a drunken man, as the earth waves reach them; it is more like the disturbed dreams of fever, or the scenic display of the drama, than any conception of reality.—"Volcanoes and Earthquakes," Samuel Kneeland, A. M., M. D., p. 207. *Boston: D. Lothrop Company, 1888.*

**Earthquakes, THE LISBON EARTHQUAKE, OF 1755.**—Among the earth movements which in historic times have affected the kingdom of Portugal, that of Nov. 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished.—"Earthquakes," William Herbert Hobbs, pp. 142, 143. *New York: D. Appleton & Co., 1907.*

The Lisbon earthquake of Nov. 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . Half the world felt the convulsion. . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more.—"Life of Voltaire," James Parton, (2 vol. ed.) Vol. II, pp. 208, 209. *New York: Houghton, Mifflin Company, 1909.*

**Earthquakes, ONE EFFECT OF LISBON QUAKE, 1755.**—The earthquake had made all men thoughtful. They mistrusted their love of the drama, and filled the churches instead.—"Life of Voltaire," S. G. Tallentyre, p. 319. *London, 1903.*

The effects of the earthquake of the first of November, 1755, were distributed over very nearly four millions of square English miles of the earth's surface; a most astonishing space! and greatly surpassing anything of this kind ever recorded in history.—"The History and Philosophy of Earthquakes," J. Nourse, p. 334. *London, 1757.*

**Earthquakes, LISBON EARTHQUAKE RECOGNIZED AS SIGN OF END.**—

Who can with curious eyes this globe survey,  
And not behold it tottering with decay?  
All things created, God's designs fulfil,  
And natural causes work his destined will.  
And that eternal Word, which cannot lie,  
To mortals hath revealed in prophecy  
That in these latter days such signs should come,  
Preludes and prologues to the general doom.  
But not the Son of man can tell that day;  
Then, lest it find you sleeping, watch and pray.

—"Poem on the Lisbon Earthquake," John Biddolf. *London, 1755.*

**Earthquakes, LISBON EARTHQUAKE DESCRIBED BY EYEWITNESS.**—Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that

was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but whilst the multitude were gathered near the riverside, the water rose to such a height that it overflowed the lower part of the city, which so terrified the miserable and already dismayed inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand, every one falling on his knees and entreating the Almighty for his assistance. . . . By two o'clock the ship's boats began to ply, and took multitudes on board. . . . The fear, the sorrow, the cries and lamentations of the poor inhabitants are inexpressible; every one begging pardon, and embracing each other, crying, Forgive me, friend, brother, sister! Oh! what will become of us! neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! as in effect it happened. The conflagration lasted a whole week.—*Letter of ship captain to ship's owners, in "Historical Account of Earthquakes," Thomas Hunter, pp. 72-74. Liverpool, 1756.*

**NOTE.**—The following table of earthquakes is gathered from the reports of the British Association for the Advancement of Science. The list is of what are denominated "destructive earthquakes" only, as stated by the late Mr. John Milne, compiler of the statistics from which the subjoined table is made up: "Small earthquakes have been excluded, while the number of large earthquakes both for ancient and modern times, has been extended. As an illustration of exclusion, I may mention that between 1800 and 1808, which are years taken at random, I find in Mallet's catalogue 407 entries. Only 37 of these, which were accompanied by structural damage, have been retained." Mr. Milne also states that recent researches "indicate that thirty thousand earthquakes may occur annually."

Century	No.	Century	No.
First	15	Seventeenth	378
Second	11	Eighteenth	640
Third	18	Nineteenth	
Fourth	14	First Decade	80
Fifth	15	Second Decade	87
Sixth	13	Third Decade	132
Seventh	17	Fourth Decade	106
Eighth	35	Fifth Decade	185
Ninth	59	Sixth Decade	313
Tenth	32	Seventh Decade	339
Eleventh	53	Eighth Decade	297
Twelfth	84	Ninth Decade	339
Thirteenth	115	Tenth Decade	241
Fourteenth	137	Twentieth	
Fifteenth	174	First Decade	86
Sixteenth	253		

The distribution of more recent earthquakes is illustrated by the report for the first decade of the twentieth century, which is as follows (Report of the British Association for the Advancement of Science, 1911, p. 55):

Alaska	2	Guatemala	1
Algeria	1	India	2
Asia, Central	7	Italy	3
Asia Minor	2	Japan	4
Baluchistan	1	Java	1
Bolivia	1	Mexico	5
California	2	New Zealand	1
Chile	4	Nicaragua, Costa Rica, and Panama	1
China	3	Persia	3
Colombia	1	Peru	1
Costa Rica	2	Philippines	9
Crete	1	Samos	1
East Indies	6	Siberia, East	3
Formosa	5	Spain	2
France	1	Turkey in Europe	3
Greece	3	West Indies	2
Guam	2		

Earthquakes.—See Jerusalem, 260.

**Easter.**—The English word comes from the AS *Eastre* or *Estera*, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although A. V. has it in Acts 12: 4 where it stands for Passover, as it is rightly rendered in R. V. [also in the A. R. V.]. There is no trace of Easter celebration in the New Testament, though some would see an intimation of it in 1 Cor. 5: 7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i. e., at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan without regard to the day of the week, while the Gentile Christians identified it with the first day of the week, i. e., the Sunday of the resurrection, irrespective of the day of the month.—*The International Standard Bible Encyclopedia*, edited by James Orr, M. A., D. D., Vol. II, art. "Easter," p. 889. Chicago: The Howard-Severance Company, 1915.

The Easter Day indeed was always kept by St. John on the 14th day of the lunar month, whatever the day of the week. So Irenaeus, quoted by Eusebius (H. E. v. 24), informs us. For he says that Polycarp could not be persuaded by Anicetus, the Roman bishop, not to keep it on that day, when not Sunday, "because he had always so kept it with John the disciple of the Lord, and other of the apostles."—*Horæ Apocalypticae*, Rev. E. B. Elliott, A. M., Vol. I, p. 71, note 4. London: Seeley, Burnside, and Seeley, 1847.

The occurrence of this word in the A. V. of Acts 12: 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of *pascha* (πασχα). At the last revision [of the A. V.] "Passover" was substituted in all passages but this.—*A Dictionary of the Bible*, edited by William Smith, LL. D., art. "Easter," p. 156. New York: Fleming H. Revell Company.

**Easter.**—See Papacy.

**Eastern Question, MODERN MEANING OF.**—In its strict and narrow sense, the Eastern Question is the question, What is to be done with the southeast of Europe and the contiguous portion of Asia? . . . From the point of view of European politics, the Eastern Question has come to include the complications arising out of the possession by the Turks of the east of Europe and the possibility of Russian predominance in the Ægean Sea.—*The Crime of Christendom*, Daniel Seelye Gregory, pp. 8, 9.

The Balkan or Near Eastern Question has been one of the most complicated political problems of the world's history for half a century. . . . For four centuries and a half, or ever since the conquering Turk crossed the Bosphorus and took Constantinople, the grim contest has been on to dislodge him by war and diplomacy.—*American Review of Reviews*, November, 1912.