

Dean. — T Wright, *Celt. Roman and Saxon* A D.

GLOGAU, The storming of (1043). See GERMANY A D 1040-1045.

GLOSSATORS, The. See BOTOLINGA 11TH CENTURY—SCHOOL OF LAW.

GLOUCESTER, Origin of. See GLEVUM A D 1043.—**Siege of.** See ENGLAND A D 1043 (AUGUST—SEPTEMBER).

GLYCERIUS, Roman Emperor (Western), A D 473-474.

GNOSTICS—GNOSTICISM.—The word Gnosticism was a philosophy of religion, but in what sense was it this? The name of Gnosticism—Gnosis—does not belong exclusively to the group of phenomena with whose historical explanation we are here concerned. Gnosis is a general idea. It is only as defined in one particular manner that it signifies Christian Gnosticism in a special sense. Gnosis is higher Knowledge, Knowledge that has a clear perception of the foundations on which it rests, and the manner in which its structure has been built up; a Knowledge that is completely that which, as Knowledge, it is called to be. In this sense it forms the natural antithesis to Falsity, Faith [whence Platon, believing Christians]. If it is desired to denote Knowledge in its specific difference from faith, no word will mark the distinction more significantly than Gnosis. But we find that, even in this general sense, the Knowledge termed Gnosis is a religious Knowledge rather than any other, for it is not speculative Knowledge in general, but only such as is concerned with religion. . . . In its form and contents Christian Gnosticism is the expanded development of Alexandrian religious philosophy; which was itself an offshoot of Greek philosophy. . . . The fundamental character of Gnosticism in all its forms is dualistic. It is its sharply defined, all pervading dualism that, more than anything else, marks it directly for an off-spring of paganism. . . . In Gnosticism the two principles, spirit and matter, form the great and general antithesis, within the bounds of which the systems move with all that they contain. . . . A further leading Gnostic conception is the Demiurgus. The two highest principles being spirit and matter, and the true conception of a creation of the world being thus excluded, it follows in the Gnostic systems, and is a characteristic feature of them, that they separate the creator of the world from the supreme God, and give him a position subordinate to the latter. He is therefore rather the artificer than the creator of the world. . . . The oldest Gnostic sects are without doubt those whose name is not derived from a special founder, but only stand for the general notion of Gnosticism. Such a name is that of the Ophites or Naassenes. The Gnostics are called Ophites, brethren of the Serpent, not after the serpent with which the fathers compared Gnosticism, meaning to indicate the dangerous poison of its doctrine, and to suggest that it was the hydra, which as soon as it lost one head at once put forth another; but because the serpent was the accepted symbol of their lofty Knowledge. . . . The first priests and supporters of the dogma were, according to the author of the Philosophoumena, the so-called Naassenes—a name derived from the Hebrew name of the

serpent. They afterwards called themselves Gnostics, because they asserted that they alone knew the things that are deepest. From this root the one heresy divided into various branches for though these heretics all taught a like doctrine, their dogmas were various. . . . F C. Haar *The Church Hist. of the First Three Centuries* v. 1, pp. 187-202.—"Higotry has destroyed their [the Gnostics'] writings so thoroughly, that we know little of them except from hostile sources. They called themselves Christians, but cared little for the authority of bishops or apostles and borrowed freely from cabalists, Parmen, astrologers, and Greek philosophers, in building up their fantastic systems. . . . Much as we may fear that the Gnostic literature was more remarkable for boldness in speculation than for clearness of reasoning or respect for facts, it is a great pity that it should have been almost entirely destroyed by ecclesiastical Higotry."—F M. Holland, *The Rise of Intellectual Liberty*, ch. 3, sect. 11.

Also in J L. von Mosheim, *Historical Commentaries on the State of Christianity*, century 1, sect. 400-70, century 2, sect. 41-63.—C W. King, *The Gnostics and their Remains*—A Neander, *General Hist. of the Christian Religion and Church*, v. 2.—See, also, DOCKETISM.

GOA, Acquisition by the Portuguese (1510). See INDIA A D 1498-1580.

GODERICH MINISTRY, The. See ENGLAND A D 1827-1828.

GODFREY DE BOUILLOIN: His crusade and his kingdom of Jerusalem. See CRUSADES A D 1096-1099; and JERUSALEM A D 1099, and 1099-1144.

GODIN'S SOCIAL PALACE. See SOCIAL MOVEMENTS A D 1850-1887.

GODOY'S MINISTRY. See SPAIN A D 1788-1808.

GODWINE, Earl: Ascendancy in England. See ENGLAND A D 1042-1066.

GOIDEL, The. See CELTS, THE.

GOLD COAST.—A section of the African coast on the Gulf of Guinea; acquired by England, partly from the Danes, 1850, and partly from the Dutch, 1871.

GOLD DISCOVERIES. See AUSTRALIA A D 1820-1855; and CALIFORNIA A D 1848-1849.

GOLD PRODUCTION. See MONEY AND BANKING A D 1848-1890.

GOLDEN BIBLE, The. See MORMONISM A D 1805-1830.

GOLDEN BOOK OF VENICE. See VENICE A D 1032-1310.

GOLDEN BOUGH, The. See ARCTICAN GROVE.

GOLDEN BULL, Byzantine.—A document to which the emperor attached his golden seal was called by the Byzantines, for that reason, a chrysobullum, or golden bull. The term was adopted in the Western or Holy Roman Empire.

GOLDEN BULL OF CHARLES IV, The. See GERMANY A D 1347-1403; 12TH and 13TH CENTURIES; and 13TH CENTURY.

GOLDEN BULL OF HUNGARY. See HUNGARY A D 1114-1301.

GOLDEN CHERSONESE. See CHYRS.

GOLDEN CIRCLE, Knights of the.—David Christy published his "Cotton is King in the year [1856] in which Buchanan was elected [President of the United States], and the Knights