

*Literature*: a large literature has grown up on this subject; the following works represent various points of view:—KELLOGG, *Genesis and Growth of Religion*; KING, *The Supernatural, its Origin, Nature, and Evolution*; LIPPERT, *Der Seelencult in seinen Beziehungen z. althebräischen Religion*; *Die Religionen d. europ. Culturvölker*; and *Christentum, Volksglaube u. Volksbrauch*; MAX MÜLLER, *Gifford Lectures* (4 vols.), and *Hilbert Lectures*; TIELE, *Elements of the Science of Religion*, i. 68 f., ii. 208 f.; RAUWENHOFF, *Wijsbegeerte v. d. Godsdienst*; v. SIEBECK, *Lehrb. d. Religionsphilos.*; the more literary works of ANDREW LANG contain many incidental suggestions; DE WETTE, *Vorlesungen ü. d. Religion*, 184 f. Cf. ANCESTOR WORSHIP, ANIMISM, MAGIC, and RELIGION (various topics). (R.M.W.)

**Gilbert de la Porrée** (Gilbertus Porretanus). (1070–1154.) A French theologian and scholastic philosopher. Educated under Bernard of Chartres, he taught in Chartres, Paris, and Poitiers. He became bishop of Poitiers in 1142. Celebrated as a dialectician, he was suspected and twice arraigned before the council by Bernard of Clairvaux and the pope.

**Gioberti, Vincenzo**. (1801–52.) An Italian patriot and philosopher. In 1817 he obtained a position in the ecclesiastical household of the king of Sardinia, and devoted himself to the study of the Bible, of church history, and the classic literature of Italy. Doctor of divinity in 1823, he took sacerdotal orders, 1825. In this year he became professor of theology at Turin, where he had graduated. In 1834 he became chaplain to the king, Charles Albert. Accused of favouring the liberal party, he left Turin and resided in Brussels, where he taught in a private institution, and wrote books. He returned to Turin in 1848, and was warmly welcomed. He became successively president of the Chamber of Deputies, minister of public instruction, and president of the council. He resigned, however, in 1849, and, moving to Paris, died there.

**Given** [AS. *gifan*]: Ger. (*das*) *Gegebene*; Fr. (*la*) *donnée*; Ital. (*il*) *dato*. One of the hypotheses of a problem; used also in the Latin form *datum* (of which it is a translation). In Greek mathematics, the corresponding word was also extended to whatever is determined in certain specified ways by a given hypothesis. The plural *data* is loosely applied to any unquestioned knowledge upon which a judgment is based, and in particular to our percepts, in the phrase 'data of experience.'

The English adjective, *given*, has an exceedingly convenient use to indicate that which its noun denotes must be understood as specified (in the verification of what is said) previously to the specification of something mentioned before. Thus, 'Some woman is adored by any given man,' is said to avoid all possibility of understanding the statement as 'Some woman is adored by every man.' (C.S.P.)

**Gland** [Lat. *glans*, an acorn]: Ger. *Drüse*; Fr. *glande*; Ital. *glandula*. A secreting organ or part; an agglomeration of glandular epithelial cells, arranged in a great variety of ways, viz. in tubes—tubular glands, simple and compound; in sacs—'acinous,' 'racemose,' or 'saccular,' simple and compound; ductless glands. Cf. INTERNAL SECRETION.

Originally applied to oval bodies on the course of the lymphatics, and these are still referred to under the name 'lymphatic glands' (Quain, &c.). The tendency, however, is to restrict the term to collections of true secreting cells. As to 'lymph-glands.—It is a misnomer to call these structures glands, for they produce no secretion. A better term is lymph-nodes.' Cf. Dunham, *Histology* (1898), 114. See LYMPH. (C.F.H.)

**Gnosiology** [Gr. *γνῶσις*, knowledge, + *λόγος*, discourse]: Ger. *Gnosologie*, *Erkenntnis-lehre*; Fr. *gnosologie* (suggested—T.H.F.); Ital. *gnoseologia*. The science of knowledge, its origin, process, and validity. Cf. EPISTEMOLOGY, meaning (2), for which gnosiology is recommended, epistemology being used for the broader inquiry given under meaning (1) of that topic. (J.M.B.)

**Gnosis, Gnostic, Gnosticism** [Gr. *γνῶσις*, knowledge]: Ger. *Gnosis*, *gnostisch*, *Gnosticismus*; Fr. *gnose*, *gnostique*, *gnosticisme*; Ital. *gnosi*, *gnostico*, *Gnosticismo*. The philosophico-religious doctrine of a widely diffused sect or sects of (heretical) Christians in the 2nd and 3rd centuries of our era was called Gnosticism, the sect Gnostics, and the principle of their teaching Gnosis.

The Gnostics professed to advance beyond mere faith (*πίστις*) and to reach a knowledge (*γνῶσις*) concerning religious and philosophico-religious questions. In so doing, they sought to combine specifically Christian principles with elements of Jewish and heathen doctrine. The result was a mixture or amalgam of Christian, Jewish, Hellenic (especially Neo-Platonic), and oriental (Persian) conceptions. Among the chief speculative problems to which the Gnostics directed their attention were the nature of the Deity and

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